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# mission bulletin

ONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

CATHOLIC EDUCATION IN TAIWAN

A CHRISTOCENTRIC SURVEY OF DOCTRINE

# mission bulletin

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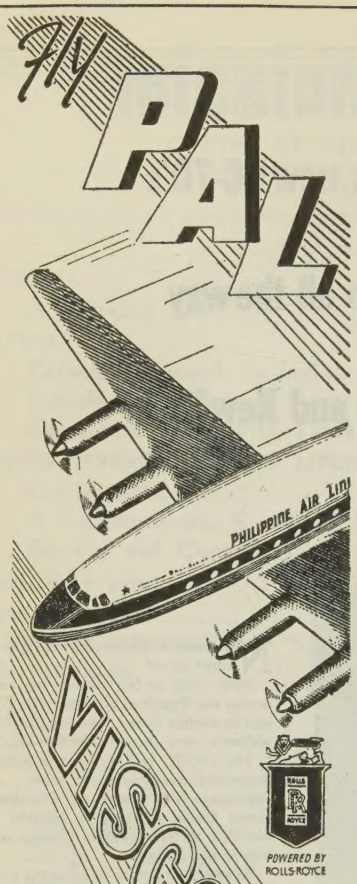


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*Editorial*

# A GROWING EVIL

A veteran China missioner who taught Area Studies to American seminarians preparing for the foreign missions always began his course each year with the question:

"What is the first thought or impression that might come to the mind of a missioner arriving in the Far East for the first time?"

After waiting a few seconds while the students furrowed their brows and searched their minds for a possible answer, the professor, impatient at the delay, would throw his arms wide in an expansive gesture and shout:

"People—so many people!"

No one who has traveled through the Orient would argue that this answer is far from the mark. Indeed with 52 per cent of the world's population concentrated in 12 per cent of the world's total land area, it is hard to imagine how one's first impression of the Orient could be otherwise.

This initial impression of Asia is usually followed by an awareness of the tremendous problems and tensions such a concentration of humanity creates. To mention only the essentials there is the problem of providing adequate food, clothing and shelter as well as educational and social facilities for a population that presently has the ability or capacity to grow, manufacture, or construct only a fraction of these requirements.

While government officials, missioners, international social agencies and foreign advisers are constantly seeking a solution to this problem of raising production, to meet the needs of the population, there are, unfortunately, those who advocate reducing the population to suit the underdeveloped resources of not only Asia but also the other regions of the world, which could support a much larger population.

Recent reports concerning family planning and birth control programs in three countries; India, Japan and China, give a clear picture of the appalling progress which these misguided zealots are making in Asia.

In India, family planning instruction is now mandatory in all teaching institutions for doctors and lesser medical personnel. These in turn train social workers and village leaders. Touring teams hold courses for medical workers who missed such training during their school days.

It has been reported that in the first five-year plan, the Indian government established 287 family planning clinics. The goal for the second five-year plan which end in 1961 is 2,500 clinics, each to serve 50,000 people.

In postwar Japan, Thompson and Whelpton, two advisers to American Occupation Headquarters advocated artificial birth control as essential for the solving of Japan's population problem, and a nationwide birth control campaign was begun. Japanese employers obliged to pay family allowances naturally saw in birth control an opportunity to cut expenses and en-

couraged its use; the police in certain districts were instructed in its practice.

According to a census undertaken by the Population Problems Research Bureau, in 1950 the percentage of Japanese couples admitting the practice of birth control was twenty-nine; but today this figure has increased to 52 per cent. Most people in Japan regard birth control as an economic necessity and see no inherent evil in the practice.

Red China has made family planning and birth control an official program of the Government. In all parts of the country, the Party and Government are directing a sweeping movement in favor of birth control.

In 1956, the Public Health Ministry noted with satisfaction the notable progress in the birth control movement. The same Ministry called on the National Council of Children and Women's Health "to continue national propagation among the masses" of birth control and knowledge of contraceptive practices. In Peking alone, twenty-seven medical units give directives on techniques of birth control.

While this movement toward family planning has been making headway in the densely populated areas of the Far East, there have also been sharp warnings by sociologists, doctors and religious leaders, of the evil consequences of such practices.

A Japanese sociologist reports that if the present trend should increase, in a generation's time the working force of Japan will remain constant or decrease, while a growing number of old folk will have to be supported. As it is, Japan now has the lowest birth rate in Asia. In the meantime, medical science has given Japan the lowest death rate of Asia, even less than that of Switzerland, West Germay and France.

Dr. B. V. Mulary stated at the All-India Medical Congress of 1953: "Judging from the social evils that have arisen from the practice of birth control in Western countries, I feel that it would be the surest way of destroying the culture of India."

Finally, our Holy Father, Pope Pius XII, in a recent address condemned in no uncertain terms the argument used by those who promote family planning and birth control in Asia. The Pope stated:

"Overpopulation, does not constitute a valid reason to spread about the illicit practices of birth control, but is rather the pretext for justifying the avarice and egoism, either of those nations which look upon the expansion of other nations as a threat to their own political power and standard of living, or of individuals, especially the most wealthy, who prefer the greater enjoyment of earthly goods to the pride and merit of creating new lives.

"Thus the sure laws of the Creator are finally violated under the pretext of correcting the imaginary errors of His Providence.

"It would be more reasonable and useful if, on the contrary, society were to apply itself resolutely and universally to the task of correcting its own conduct, and of removing the cause of hunger in 'depressed' or overpopulated zones through a more active use of modern discoveries for peaceful purposes; a broader policy of collaboration and exchange; and a more farsighted and less nationalistic economy."

*This detailed report on the training of catechists offers an opportunity of comparison with similar programs—*

# CATECHIST SCHOOL IN INDIA

— By Rev. Joseph Staquet —

POPE PIUS XII in his address to the Second World Congress for the Lay Apostolate said:

*"The catechist represents perhaps the most classical example of the lay apostolate by the very nature of his profession because he makes up for the shortage of priests. It is claimed, at least among the African missioners, that a missioner accompanied by six catechists achieves more than seven missioners. In fact, the competent catechist works in a familiar environment and is well acquainted with language and customs; he comes into contact with individuals more easily than does the missioner from a far-away land."*

With regard to India, the Patriarch of Goa wrote in the year 1950: "Without catechists the work of evangelization advances but little. A missioner with ten catechists under his direction is worth more than half a dozen priests. Reason: the catechists, men or women, enter everywhere, adapt themselves without difficulty, can prepare their catechumens day and night, can live in close intimacy with the people they evangelize.

"But the catechist will be of little use unless he is properly prepared. . . intellectually and morally. If he lacks the necessary knowledge and if he is no better than a common Christian, he shall not have the competence and the prestige needed for his office. Hence it is not enough to catch hold of any 'good boy' and appoint him catechist.

"The catechist has to undergo a special course and live in a boarding school for some time, in order to acquire habits of piety which may later serve as models for Christians and even for non-Christians."

### The School in Tongo

In the flourishing mission of Chotanagpur a long-felt need for trained catechists led in 1922 to the establishment of a Training School at the Catholic Centre of Tongo. The candidates for the work of catechists were required to have a primary education and to be married. It was also required that they work for a year or two as teachers or assistant catechists before coming to Tongo.

At Tongo both husband and wife received an intensive training for ten months. But in 1933 the one-year course was extended to two years. Ten months were found insufficient, principally because the young men and women who presented themselves were capable of deeper training and accepted more readily a higher ideal.

The difficulties of wartime brought about the closing of the school in

1944. After a lapse of nine years it was re-opened in January 31st, 1953.

### Theoretical Training

In class, at the beginning of the year, we are chiefly concerned with showing how to teach *Jesus and I* and practising the methods suggested in Father A. Heeg's other publication, *Practical Helps for the Religion Teacher,* vol. I. These two books have been translated into Hindi. Nowadays *Jesus and I* has been replaced by a text which may be published this year.

The complete *catechism* is explained. After trying to give them some idea of the Mystical Body, we start with the sacrifice of the Mass, so that they may appreciate better the privilege of being present daily at the Holy Sacrific during their stay here and learn to take part in it more consciously. Some notes are dictated to them. It is, of course, useless for them to carry away notes they will never read again; but they must have notes that will help them to prepare adults for the sacraments of Baptism, Confession and the Eucharist; to prepare children for their first Confession and Communion. They also need notes for the Marriage catechumenate.

The *Life of Our Lord* is studied with the help of *Muktidata,* the "Four Gospels in one narrative."

Besides catechism classes there are courses on Church history, (not forgetting India); a practical course of apologetics adapted to their future work; and finally a course that Bishop Sevrin called "Pastoral Theology" when he drew up the curriculum for the two years' course.

In this connection we are pleased that the book *Katholic Dharm ka pracharak* is going to be reprinted. This most useful book, originally prepared by Father Mattelé, has now been revised and has received some additions. It is a real "Pastoral Theology" adapted for catechists.

Instead of having Father Mattelé's book read in class, a daily lecture is given on an appointed portion which all have read carefully during study time. The lecture is followed by a discussion. They are advised to follow this procedure in their own mission station, on the occasion of the monthly meeting of the catechists.

### Practical Training

Great importance is given to the practical training of the catechists.

Four candidates are sent every Saturday evening to as many villages where they conduct the Sunday Meeting without the priest. The others, after Sunday Mass, are divided into three groups and prepare an essay on an appointed subject concerning their future work.

Afterwards we select the better speakers and these assist us in the work of instructing the others. The candidates are divided into groups which are presided over by the Director of the school, his assistant or one of the better candidates selected for this job. Each candidate must prepare and deliver each week one of the two talks, assigned to them.

Twice a week, two of the candidate catechists must conduct a model class for one of the three catechumenates in preparation for the reception of the sacraments.

The majority of those who attend the first catechumenate, which precedes Baptism, are small children. The candidates get notes on what to teach them before their first confession and communion. The candidates are also instructed on how and what to teach adults who are preparing to receive Baptism, first Confession and first Communion.

The second catechumenate is held before Confirmation. Until last year, it lasted only two or three days. But children make their first Communion at a much earlier age than before and those not going to school do not receive additional instruction before marriage, so it was decided to lengthen the Confirmation catechumenate to fourteen days. The candidate catechists are taught how to prepare the matter and practice for this new work.

People about to be married attend a two-week catechumenate before their wedding. In a certain sense, this is the most important catechumenate and we spend much time in preparing the catechists to conduct it as fruitfully as possible.

Once a week, a special assignment is given to them. Some are appointed to act as the Elders of the village, one as ordinary catechist, one as head catechist and others as litigants and witnesses. The chief point is that the head catechist should show that he knows how to act as the guardian of justice and fraternal charity, able to guide the elders without being one of them.

### Spiritual Training

Meanwhile the spiritual formation of the catechists is not neglected. After a few days they make a three-day retreat in complete silence and from then on they make a daily meditation of half an hour and an examination of conscience for ten minutes. They are also initiated into the practice of the particular examen. For the meditation we give the points in the evening and in the beginning, make both the meditation and examination of conscience aloud. Of course, they assist at daily Mass, recite the Rosary, have spiritual reading and make several visits to the Blessed Sacrament each day. The meditation points give us an opportunity to make them a little better acquainted with the liturgical year and the life of the Church.

After some time all are received into the Third Order of St. Francis. They make their profession before leaving the school. On that occasion they will also take the *pledge* or renew it. Experience shows that our people cannot observe moderation when they begin to drink, and once catechists begin work, they receive many invitations to take a drink. If some of the trained catechists have proved a disappointment, it is chiefly due to the fact that they did not keep the pledge.

The "Theologico-Pastoral Handbook of the Apostleship of Prayer" states: "According to Pius XII the Apostleship of Prayer is the most perfect form of Christian life and a kind of epitome or compendious rule for pastoral office." Hence right from the beginning of their training in Tongo, after endeavoring to give them a high idea of their great vocation as trained catechists and future members of the third Order of St. Francis, we give the aspirant catechists a series of

seven instructions on the Apostleship of Prayer. Time after time, they are reminded that they should endeavor to live more and more completely their morning offering, made according to the New Statutes. Thus they can appreciate better their privilege of being able to attend, daily Mass.

The daily schedule will perhaps show best the importance given to the spiritual side of the training: 4:30 Rising, morning oblation etc. (much time is needed because of the women and children); 5:10 Meditation before the Bl. Sacrament and Mass which follows at 5:40.

The daily schedule will perhaps show by groups of the matter given the previous day (one presides and starts the discussion while the others may ask questions). Soon these discussions become lively and some of the questions will be later submitted to me for an answer. 7:40 Manual labor;— 8:40 Tea and Visit to the Bl. Sacrament; 9:11 class, usually 15 minutes of religious instruction, followed by catechism class. For the catechism class, we now use: "The Art of Teaching Christian Doctrine" by Father Hofinger and "Témoins du Christ" published by Lumen Vitae. At 10:00 there is an Exercise from the Book by Father Mattelé followed by an explanation of the gospel. 11:00 Visit to the Bl. Sacrament, full Meal and free time. 1:00 Visit to the Bl. Sacrament and spiritual reading; 1:30 Sermon or model class; 2:00 Native Medicine four times a week and one practice meeting of elders; 3:00 dictation of notes; 3:30 Practice of Religious hymns; 4:00 Hockey games, visit to the Blessed Sacrament; preparation for the next days meditation and study; 7:00 visit to the Bl. Sacrament. Supper, Rosary, night prayers and examination of conscience are all done at home. On Sunday there is a hockey match in the morning usually with a visiting team. A walk in the afternoon is spent in quest of plants that can be useful for native medicines.

### The Catechists' Wives

The wives of the catechists do the cooking, washing, cleaning and help keep down expenses. An Ursuline Sister is in charge of them, but twice a week we give them an instruction. Our chief object is that they become model Christian wives and mothers. Some will also help the catechists in the preparation of children, especially girls, for the sacraments. They may even conduct catechumenates.

The Sister endeavors to give them a better knowledge of their religion. This is difficult because of the inequality of their previous education. Some have never gone to school. They also learn some needlework and how to make decorations for the chapel. There are trained nurses in Tongo who teach them midwifery. In the past not a few of them have practised what they have learned at the school and a number of children have been helped to reach heaven through them.

The wives are also taught to make meditations. In previous years the husband repeated the points to his wife and they were both present in the morning when we made the meditation aloud. We have heard of one or two cases where a catechist was prevented from becoming less regular in making his meditation by his wife who was anxious to continue making it after her training.

The first means of ensuring the sting effects of this training is *letter-riting*. After leaving the school they re supposed to write to us every two onths. We had to reassure some iests that there would be no "double isdiction." Most of the missioners derstand that it is natural that after ving lived with us for two years ey should tell us of their difficulties. ore than one was prevented from tting discouraged and giving up his ork through this letter-writing.

### Follow-up work

We answer their letters and extract om them what can be communicated the others in a circular letter sent ut every two months. Thus they ar news of their co-tertiaries and hat has been tried by others, success-lly or otherwise. These letters are uch appreciated.

The second means is the *refresher ourse* given every two years for the atechists. We used to give such ourses for two weeks in two different enters. The first ten days they were eminded of the chief things they had een taught in Tongo, and this was llowed by a written examination, we repared for them. We always dmired the sincerity which practical-y all showed in these answers. During he last four days they made a closed etreat.

It is tiring work, for each man re-uires on an average a full hour for a rivate talk. But its great utility is ell proved by experience. Since it ecame impossible to hold these ourses, the letter-writing has ceased, everal good men have abandoned the ork and some have done worse though this may be also due to other auses). These courses are very use-ful to us as well. More than once an improvement in the training given is due to what we learned during these gatherings. We intend to resume the refresher courses this year.

Subjects treated during the Refresher Course are:

1. The importance of their vocation; cf. the quotation of the Holy Father and the Patriarch of Goa. They, even more than the missioners, are the first instruments of conversions; how fervent they should be.

2. How can they influence other non-trained catechists, elders, sodalists etc., and become zealous in the propagation of the faith?

3. What can they do when touring both with the priest and without him?

4. The Sunday talk — How can it be adapted to the people to whom they are speaking?

5. A review of teaching experiences in the three catechumenates, dwelling at length on the one in preparation for marriage.

6. What can be done to encourage better Catholic homes?

7. Methods of approaching non-Christians, and non-Catholics.

8. Catholic Action groups and temperance movements.

The catechists make these discussions most interesting by narrating their experiences.

A third means of follow-up is to visit the catechists in their parishes. This gives us an opportunity to learn from the missioners we meet.

Many of the catechists trained in Tongo from 1933 to 1943 and since 1953 are still doing good work. How

many fine examples of generosity we could cite. . . The financial difficulties in which so many missioners find themselves prevent them from giving these catechists the salary which they could easily get if they forgot that they have received a grand vocation. This idea of a special vocation has been instilled in them *opportune, importune*. And the fact that they became tertiaries helped them to believe in this special vocation.

Good catechists are the indispensable auxiliaries of the missioners. Generally it is through them that the first approach to pagans must be made, and they will also give the first instruction. What an influence these trained catechists can exercise on their untrained fellow-catechists. Not-too-zealous catechists are often moved more easily by the head-catechist than by the missioners.

We realize so fully the importance of the work which has again been entrusted to us that we would dread the responsibility did we not know that fervent souls, among them the Carmelites, are praying for the success of the school.

# Reminders for Teachers

*Sacrifice* spells success.

*Promptness* spells efficiency.

*Order* is Heaven's first law.

*Preparation* is the wise teacher's armor.

*Homework* is the reaching out of the school to the home. It is the binding link between home and school, teachers and parents.

*Cheerfulness* carries the sunshine of God's love — Charity — into the lives of the pupils, so they in turn will carry it into their homes.

*Nagging* spells defeat. Through nagging, a brilliant teacher may lose the effect of a hard day's teaching.

*Courtesy* opens the way into any child's heart.

*Silence* is power. Even in nature, the most powerful agents work silently.

*Discretion* has no favorites. It makes itself all things to all pupils.

*Loyalty* is the sum-total of a worthwhile teacher's ability, virtues or attainments, and it sums up the real teacher's life.

*The religion correspondence course which has proven successful in India may be adopted throughout the Far East —*

# PREACHING BY MAIL

— By Carlito De Souza —

THE Hierarchy, clergy and religious of India were recently privileged to welcome Rev. Michael O'Connor, Director of the Catholic Enquiry Centre, London, who enthusiastically outlined a successful new form of apostolate — the correspondence course.

After speaking at a meeting in Bombay presided over by His Eminence, Cardinal Gracias, Father O'Connor addressed the seminarians and their professors at the Papal Athenaeum, Poona. He stated that the purpose of the Catholic Enquiry Centre, founded three years before, was to advertise the Catholic Faith — to tell people in England that the Catholic Church exists, to break down prejudices and misunderstanding and assert that Catholicity is a part of the English way of life. Moreover, the correspondence course is an easy and anonymous approach to the Faith because most people fight shy of meeting a priest.

He said that at the beginning of the venture, many were of the opinion that the C.E.C. was doomed to fail but now, thanks to advertisements, the C.E.C. is even better known than the Catholic Church. But advertising is an expensive business anywhere, and more so in England. Father O'Connor's facts and figures for advertisements that appeared in the national dailies and weeklies of England drew gasps of astonishment from the clerical audience.

Father O'Connor went on to explain that the first essential for taking the lessons is that the person applying be a non-Catholic. Over 90,000 had replied to the advertisements and 50,000 had enrolled for the full course of instruction, though, he said, figures don't matter so much since the work is doing untold good. To disprove the illusion that only women and children are interested in things religious is the fact that 76 per cent of the C.E. Centre's pupils are men, with a wonderful response from the Universities, especially Oxford and Cambridge. Requests also pour in from other parts of the world: among these was a request from a Brahmin in India who has since been baptized at the cost of great personal sacrifice.

### Prerequisites for this Apostolate

Father O'Connor claimed that the reason for the success story of the C.E.C. is the fact that the Centre is able to organize prayer and sacrifice, the two prerequisites for the apostolate, to "get our own people to realize what the conversion of England means — to think in personal terms such as prayer for our parish, our relatives etc." This organization of prayer and sacrifice is effected, with the help of the Hierarchy, through diocesan campaigns aimed at educating Catholics

in their duties towards conversion. The campaign consists of a fortnight of sermons and talks which deal with the Centre's work or with what can be done in the parish towards spreading the Faith.

Catholics give a reference card to their friends (for personal contact is necessary), enabling them to apply for the course. A reference card is a business reply card carrying a request for the initial literature of the postal course. The laity also help with regard to finances for it takes a great deal of money to place advertisements in prominent places in the national papers. The cost of a full page of advertising space in a popular daily paper is approximately £7,500. Financing was achieved through the organization of the Promoters and Sponsors Scheme. A promoter undertakes to contribute a shilling a month and to find a group of friends, each of whom is called a sponsor, to donate the same sum. This Promoters Scheme also gives the individual a feeling of active participation in the apostolate to bring Christ to all men.

Perhaps it would be worthwhile considering here these words of the Supreme Pontiff when he addressed the directors and officials of the Society for the Propagation of Faith in April, 1952:

"It is the ardent love of Christ which makes Him say — 'Other sheep I have that are not of this fold. Them also I must bring' (John, 10:16). Yes, it is necessary, God wishes it; it is your honor and your glory to consecrate all your efforts and to employ all your apostolic endeavor to that end."

### Possibility for Asian Missions

Perhaps one may be tempted to think that these correspondence courses are all very well for England and the States, but do such methods work out here in the Far East? Many readers may be surprised to learn that the method is working quite successfully here in India through the initiative and drive of a short, slightly-built 79 year-old American Jesuit — Father Peter Sontag.

As Mission superior of the Patna mission from 1929-1936 and always an active missioner, Father Sontag never enjoyed robust health. While convalescing from a serious illness in 1949, he wrote *Meditations for Every Day* which has sold well both in the States and in India. But for twenty-five years those words from the Gospel: "And Jesus saw the multitude and had compassion on them for they were as sheep without a shepherd," (Mark, 6:34) haunted him and after recovering he began to work on his correspondence course.

In June 1952, he was assigned to De Nobili College in Poona where he put himself heart and soul into the work of preaching Christ through correspondence. A modest advertisement in the personal columns of a leading English daily in India brought in hundreds of applications and the mail bag grew heavier every day. Through his correspondence course, Father Sontag began to reach a class of people in India that had been, apparently at least, quite neglected: the graduates and better educated citizens.

The Holy Father, in his recent encyclical on the missions *Donum Fidei* states, "Even the very progress of the missions poses a new difficulty for the

Church in certain territories. In fact, the success of evangelization requires a proportionate increase in the number of Apostles if one does not want to compromise this magnificent development. Missionary Congregations are now being solicited from every side, and the insufficiency of vocations prevents them from fulfilling so many requests."

With the influx of foreign missioners at a very low ebb, what method better than correspondence to reach the teeming millions of Asia? But perhaps some may object as one missioner did, "For the people of my environment, I cannot see the possibilities of a religious correspondence course." To this too, Father Sontag has provided the answer and has developed a novel method of making Christ known to the millions of India —people from every environment imaginable.

### The IHS Letters

To handle the different educational strata in India, Father Sontag, besides the formal correspondence course entitled 'The Way that is Life', also runs the Institute for Home Study. With its headquarters at De Nobili College and with additional centers in other parts of India, the Institute for Home Study (abbreviated to IHS) contacts people of all languages and of all castes.

The Institute publishes the IHS or Christopher Letters, which seem to be unique in the Catholic apostolate. These IHS letters are a series of friendly letters, explaining in as simple language as possible, the tenets of the Catholic Faith to those seeking the Faith. The fiftieth letter for example, on Planned Parenthood, is a wonderful answer to the present official policy in the country regarding Birth Control.

If a student applies for the formal correspondence course and is found to fall short of its requirements, he is immediately switched to the IHS Letters and told that after completion of these "easy to digest" explanations of doctrine he will profit more from the official course. And the results are heartening.

"I am very interested in the teachings of Jesus Christ which you are sending me. I can call these letters a ray of light. I know very little about the Lord, but these letters are giving me much knowledge." Thus reads one of the thousands of letters that are received by Father Sontag. These IHS letters not only bring men into the Church (and the records prove that this form of Apostolate is most rewarding), but they also help, in the words of a non-Catholic Indian graduate teacher, to "remove some bad opinions about Christianity from my mind."

The IHS Letters have been translated into the chief regional languages of India and are distributed from centers established in each region. Men and women, fired with the zeal of Christ's Gospel, are giving their time and money to preach His love.

Father Sontag takes charge of the formal correspondence course while he refers most of the requests for IHS Letters to the Catholic Enquiry Centre on St. Vincent's Street, Poona. This Centre was founded by a zealous lay-apostle, Mr. Edward Francis, who, after his retirement from high administrative posts in the Government of Bombay, organized Sodalists into an active unit for the wider circulation of the IHS Letters. Mr. Francis has since

been created Knight Commander of the Order of St. Gregory by His Holiness Pius XII. Centers such as this are autonomous except for the ordinary ecclesiastical control, and the only reason, says Father Sontag, for not entrusting the formal correspondence course to them, too, is the fact that such a course requires the direction of a trained theologian.

### Voluntary Lay Workers

The voluntary workers at the Poona Centre (we limit ourselves to this center for the moment) give both their time and money to further the correspondence course. Each volunteer makes himself responsible for ten addresses, often more, undertaking all the postage and mailing expenses. Four letters are sent thrice a month (on the tenth, twentieth and thirtieth of each month) and after the sixteenth letter (in some centers the twenty-fifth letter), a small test paper is sent to ascertain whether the letters are proving useful to the recipient. On receipt of the test papers duly filled in, the subsequent letters are also sent.

The idea has fired the imagination of many and discussions are already being held to open more branch centers, of which there are already thirty-six. The formal correspondence course is financed by Father Sontag's benefactors.

I asked Father Sontag whether he would follow up Father Michael O'Connor's "Promoters and Sponsors Scheme" to augment his finances, but he is of the opinion that such a venture should be initiated by the Hierarchy and not by a private individual. Things are now looking brighter for many of the Church's leaders in India are aware of the utility of the IHS Correspondence course. With the present trend of political distrust towards things Christian, the IHS Letters should help to convince people that Christ's kingdom is not of this world.

From humble beginnings, Father Sontag today has another priest to assist him besides two full-time lay employees at De Nobili College. Besides this, as we have mentioned before, he has IHS centers for English and vernacular languages in all parts of India run by zealous lay-Catholics. He has also started the distribution of prepaid business reply post-cards in parishes, to allow Catholics a chance of cooperation in the work of the direct apostolate.

A Catholic is asked to pass the card on to a non-Catholic friend and then start praying for him. Who can tell when the friend may receive the gift of Faith? But Father Sontag's heart is larger than his purse strings and he has his eye on neighboring countries as well — to let his rays of light shine in every home, to preach Christ through the mail.

To those who are wary of the correspondence course as a means of conversion and enlightenment and hesitate to give it a try, we can only attempt to make our own these telling words of the Holy Father to the Faithful of Rome in an exhortation given on February 10, 1952:

"We sincerely hope that this mighty awakening to which We today exhort you, fostered without delay and tenaciously executed according to the pattern marked out, which others can develop in detail, shall be immediately imitated in other dioceses, near and far, so that Our eyes shall see not only cities but nations, continents, the entire human race, return to Christ."

*Catholic influence in secular schools is viewed by many missioners as an aid to conversions and not a stopgap measure —*

# CATHOLIC EDUCATION IN TAIWAN

— By Rev. Ivar S. McGrath —

A question uppermost in the minds of many thoughtful missioners in Taiwan at present concerns the training of Catholic children and students. There are missioners who view the current situation with some misgivings. While it is not necessarily true that there need be any real fear for the future of Catholic children, yet the reason for a certain foreboding on the part of some is readily appreciable.

The fact is that in the entire province of Taiwan, with a growing Catholic population of already more than 120,000, there are under Catholic auspices but two middle or secondary schools, one college (specialized English, for girls), and no primary (elementary) schools.

The great majority of Catholic students are enrolled at secular schools and colleges. Certain missioners view this situation as dangerous, and are fearful of direful results in years to come. When we add that even in those Catholic schools now functioning Catholics constitute no more than 10 per cent of the total student enrollment, we can understand why those priests who cannot envisage satisfactory training of Catholic children apart from Church schools feel that an insoluble problem exists.

On the other hand there are missioners, equally experienced and responsible, who feel that the present circumstances can prove both a challenge and, provided adequate measures are taken, an opportunity. They would point out that the present position has not hindered conversions, but rather, considering the high percentage of student converts, probably higher than in any other single category, it would seem that the contrary is true.

They further argue that not only is it possible to instruct and train Catholic students attending secular schools, but that if the training is sufficiently positive the resultant faith will be stronger, and more enduring. Instead of a hothouse plant, liable to break or wither at the first cold blast, they would think of a Catholic youth geared from the first to the apostolate, faith strengthened by the actual difficulties encountered daily. These priests admit that great effort and much time is required to achieve this end, but hold that not only is the end attainable, but that any sacrifice of energy or time demanded is more than justified.

## Youth Formation A Vital Question

There can be no doubt in anyone's mind of the importance of the question. The rather phenomenal results obtained in conversions of recent years are in themselves of little permanent value if the next generation

of Catholics is to prove unreliable. The whole future of the Church in Taiwan depends on the younger generation. The priests and Sisters to teach and minister, the fathers and mothers to found strong Catholic families, the Catholic leaders who should play their part in the community, all must come from the ranks of the children of today.

If it is impossible, outside Catholic schools, to foster sufficient vocations, to impart a strong faith to boys and girls, to train young people who may later be Catholic leaders, then indeed the current position regarding Catholic schools is not only dangerous, but tragic. Something must be done, otherwise the endeavor of recent years has been in vain — humanly speaking. If, however, it is a fact that compensation can be made for lack of schools, then the requisite compensatory measures must be taken.

It is true that the scarcity of Catholic schools is but one of several unusual features connected with the missionary work in Taiwan. The surprising increase in the number of Catholics and the continued high conversion rate are themselves novel phenomena of a deeply gratifying nature. The arrival during the course of eight years of some five hundred priests, the majority of whom are either Chinese or experienced missioners formerly on the China mainland, is an unprecedented event making possible the wave of conversions.

The high percentage of conversions among mainland-born Chinese now living in Taiwan and who form a minority of the population might also be termed unusual though explained in part by the very fact that the arriving priests mostly spoke the language of the mainland-born. The high percentage of conversions among students has been mentioned already. That, too, is a novel and unexpected feature, and of unusual interest for anyone familiar with missionary work in China in the past.

Some of the slightly abnormal aspects of the missionary picture in Taiwan constitute reasons for the success of the apostolate, while others are cause for worry or at least question. Whether lack of Catholic schools is just cause for worry, or merely a questionable circumstance allowing of solution, remains to be seen. We shall try to state briefly the problems, outline possible remedies and proposed programs of action.

### The Government and Church Schools

Before we discuss in order the various types of school that might, in theory at least, be established, let us clarify the official attitude of the educational authorities regarding private or Church-sponsored schools.

The Ministry of Education has stated that it welcomes the cooperation of private bodies or religious organizations and that with the exception of normal schools and colleges (institutions for training teachers) schools and colleges of all kinds may be established privately. There are certain understandable provisos concerning requisite standards, alignment with government regulations, etc.

Elementary education is compulsory and free in Taiwan. All children are obliged to take the six-year primary school course, and in practice about 95 per cent of school-age children are enrolled.

The primary school course is followed by a six-year high-school course, (three years junior high, three years senior high). Due to population growth in recent years, and the rapid increase of students, there is a shortage of educational facilities at all levels. Competition for entrance to high schools is extreme.

There are some one and a half million children enrolled in over 1,500 primary schools in Taiwan; and about 280,000 students in 180 high schools, 30 vocational schools and 10 normal schools.

Students enrolled at 18 public and private colleges and universities number slightly more than 26,000.

As we have already mentioned, the Catholic Church has established no primary schools, only two middle schools, and but one college.

It will be remembered that Cardinal Tien, after a recent visit to Taiwan, stressed the importance of Catholic educational institutions at all levels. Admitting the difficulties, mostly financial, the exiled Cardinal-Archbishop of Peking nevertheless emphasized the need for establishing primary schools, high schools, and even a university, under Catholic auspices.

In view of the fact that there are yet so few Catholic educational institutions in Taiwan, and the added fact of the great difficulties under which even these were established, it seems academic to think of a vast program implementing the Cardinal's wish. Granting, for the sake of argument, the need for Catholic schools, but realizing that any inception must perforce be modest, what type of school would be considered most essential, what age-group demands priority?

In this matter missioners, ever prone to independent thinking, are divided. Some there are who declare unequivocally that primary schools are of paramount importance, others would see high schools established first; while some few might, if given the choice, vote for colleges or a university. Let us briefly review the opinions of these men, and the arguments advanced for the various type of school.

### Primary Schools

We have seen that elementary education is both compulsory and free in Taiwan. Because it is free, the establishment and running of a primary school incurs considerable financial outlay. For that reason even an Ordinary or religious superior who feels that such schools are needed, is slow to act.

It is permissible for privately sponsored primary schools to demand fees, and we know of one private primary school which, though not a Church school, is yet directed by a Catholic, and which is self-supporting. The circumstances are unusual, however, in that the school is located in the provincial capital, and is an addition to a previously established and successful kindergarten. The school's standards and general equipment attract the type of student for whose parents fees are no problem!

Possibly in the large cities the Church could sponsor its own primary schools, but even then it is a moot question whether Catholic students would enroll in sufficient numbers in any one school to justify the initial financial burden of building, and the further outlay in personnel.

Obviously in the villages and smaller towns, with relatively few students

willing or able to pay school fees, and where there is already a fairly satisfactory public primary school, the possibilities of expenditure ending with construction of buildings is open to serious doubt.

Granted that the general opinion holds that primary schools could be nothing but a financial drain, are they then sufficiently vital to justify considerable and continual financial investment?

There is one priest, whose opinion is valued highly both because of his years on the missions and his long association with education and seminaries, who urges the establishment of primary schools, regardless of the cost. His chief concern is vocations.

Obviously, this is no mere concentration on one aspect of the apostolate to the neglect of the over-all picture. Vocations should be the norm of successful missionary effort. Where vocations to the priesthood are in generous proportion to the number of Catholics, the future of the Church is assured. Where vocations in reasonable proportion are lacking over an extended period then there is something wrong.

"Extended period" is used here advisely. The relative scarcity of vocations to date in Taiwan is explained easily enough by the fact that roughly 90 per cent of the Catholics are converts of the last six years or so. It is hardly likely that vocations in any great numbers would come from Catholic families where faith is a recent gift, in which Catholic tradition is still deficient. Nevertheless there should be a steady if gradual growth of vocations. The experienced priest whose valued opinion we are giving, holds that without Catholic primary schools we can never hope for a sufficient number of vocations.

This is a serious charge, implying as it does that without primary schools there will never be a strong, lasting Catholicity. The argument is that in practice vocations are fostered, or at least the seeds of vocation are sown, during the primary school years. From experience it is known that in the majority of cases the first movement of the will in answer to the Divine Call occurs before or shortly after a boy is twelve years old. Since this is so, the important and vitally formative period is that of the elementary school years, and the priest whom we are quoting is insistent that the atmosphere of a Catholic primary school is requisite, and alone can supply sufficiently intensive Catholic training.

To the objection that it would be financially impossible for primary schools in any satisfactory numbers to be established, our confrere replies that such schools being essential they should be given preferential treatment in regional budgeting.

He further remarks that in fact churches are being built, but that in effect it would be infinitely wiser to build elementary schools, which could be used as temporary churches. He refers to places in America where new communities first build schools where Mass is celebrated on Sunday, only later, when circumstances permit constructing churches.

### High Schools

In the actual planning now in Taiwan, boys' high schools (middle schools) are being given priority. The

rst high school to be established, ome twenty years ago and in charge f the Dominican Sisters, was Blessed melda's Girls' Middle School in aipei. The other high school, staffed y Viatorian priests and Brothers, and stablished in recent years, is St. iator's High for boys in Taichung. high school for boys is to be opened hortly in the south, at Kaohsiung, nd a boys' high school for Taipei, in he north, is in the planning stage.

There are cogent reasons for establishing high schools for boys, the most obvious being the need for a Church directed school where minor seminarians may pursue their secular studies. That reason alone is probably sufficient. A merely practical reason s that high schools prove a slight financial burden. Secondary education s not free, there is a scarcity of high schools, and students are more than willing to pay tuition fees in a school of recognized scholastic standards.

As we have stated earlier, Catholic students at the two Catholic high schools constitute about 10 per cent of the total enrollment. It cannot be otherwise in view of the need for high scholastic standard being maintained f the schools are to serve any useful purpose, and the competative entrance examinations in which only a percentage of Catholic students can be successful.

However, it is hoped that these schools, besides serving the minor seminaries, will also encourage vocations, train Catholic lay leaders, and give the body of non-Catholic students an appreciation of Catholicism resulting in a certain number of conversions.

There are some 250 Catholic high school students in Taichung city, where St. Viator's is located. Of these about fifty are enrolled at the Catholic school.

To what extent Catholic middle schools will foster vocations remains to be seen. It is yet too soon to judge. St. Viator's High has been established only two years. If it be true that the spark of vocation must normally be struck during primary school years, then Catholic middle schools will do little to increase, though they may help preserve, vocations.

Blessed Imelda's High School for girls has an enrollment of some 1,800 students, of whom about 150 are Catholics. There are almost as many Catholic girls studying at Taipei's Provincial First Girls' High School, and about one hundred Catholic students enrolled at the Provincial Second Girls' High School. In fact every high school in Taipei, both boys' and girls', has it's group of Catholic students, large or small. What is being done for the vast majority of Catholic students studying at secular schools we shall examine later.

## Colleges and Universities

The former Providence Girls' school, conducted by Sisters of Providence, in Taichung city, became in 1956 the Chingyi Women's English College, officially registered with the Ministry of Education. There is an enrollment of over 300 students, of whom almost one hundred are Catholics. Since registration and open entrance examinations are supervised by the Ministry of Education, the percentage of Catholic students will presumably be smaller. Providence has however a fine record of conversions among students.

The possibility of having a Catholic university seems slight, at least in the immediate future. While the Vatican has agreed in principle to the creation of a Catholic University in Taiwan, it will be some years before such an institution will be in actual operation. Thomas Cardinal Tien has proposed that this university take the place of the Vatican supported Fu Jen University in Peking, which is now in the hands of the Communists.

There are many who would point out that, considering the record of the past eight years, with conversion figures among college and university students so high, and the influence of priests and Sisters currently teaching at secular institutions so great, the present situation has been of great benefit to the Church.

There is no doubt that the three Chinese secular priests, the dozen Jesuit Fathers, and the five Benedictine Sisters who teach at three of the universities near Taipei have obtained remarkable results. It is estimated that of some 15,000 students in the Taipei area, over 700 are Catholic. That is a very high percentage, and while not all are converted during the years at college or university, yet on an average some 100 conversions take place each year.

It is extremely doubtful whether with the same number of religious staffing a Catholic university better or even equal results would be obtained. That is the opinion of some of those who are engaged in the work. The extent of the influence on university students in general exerted by priests and Sisters attached to the faculties, and by the leaven of Catholic students, is difficult to assess. Of the fact that it is considerable there is no question.

We might add that there is a closely organized association of Catholic college and university students, with its own center, and that there are several student centers in Taipei city where priests and Sisters capitalize on the contacts made while teaching. The two facets of the work are complementary and essential.

Undoubtedly a Catholic university can serve other ends than the immediate one of student conversions. When Oratorian Father Francis Huang Ch'eng-hsia was in Taiwan last year, having during his visit made a careful study of the present thinking of intellectuals, he suggested that there should be a Catholic university to serve as a center of Catholic thought, both for research and in order to exert influence on the intelligentsia.

Whatever the merits of Father Huang's vision of a Catholic university as a center of Catholic thought, I think it can be taken that the present work among college and university students is considered at least satisfactory. Even in places where there are no priests or Sisters actually teaching, it is still possible, and indeed relatively easy for an interested priest, to organize the Catholic college students in some form of association, or to gather them periodically at some center.

### Primary School-age Children

It is the spiritual formation of students attending primary and high schools which poses a problem. The present concatenation of circumstances is such that only a small percentage of Catholics are enrolled at Church-sponsored schools. This situation is unlikely to change appreciably in the foreseeable future, and it is therefore

f vital and practical interest to note
hat is being done for children and
outh of the elementary and secondary
chool age, and to record some sug-
estions that have been made.

The training of primary school-age
hildren is invariably on a parish
asis. The two main methods em-
loyed are Sunday schools and vaca-
on classes. Conducting doctrine
lasses on Sundays is one of the
egular works of Legion of Mary
raesidia. Any thoughtful pastor
ealizes the necessity for adequately
irected Sunday schools, and a mis-
oner who has zealous and efficient
y helpers to undertake the task is
ortunate.

It normally happens that Sunday
chool classes are in the morning,
hen priests are fully occupied with
unday services. Unless a pastor has
superabundance of assistant priests,
hich is unlikely, he must rely on lay
elpers for this most urgent work.

To assure full and regular atten-
ance of Catholic children some form
f house visitation such as is perform-
d by Legionaries is essential—unless
he parish is very small. In order
hat the best results be obtained, and
o ensure the unflagging interest of
he lay teachers, some regular discus-
ion, such as is afforded by the week-
y Legion meeting, is indispensable.

A requisite supplement to Sunday
chools are the summer vacation
lasses. Whether these classes are run
aily over a given period of one
nonth or six weeks, or spaced out
ver the entire summer vacation with
mited classes each week, depends on
he local circumstances. At any rate
his one opportunity of the year for
ller and more intense training can-
ot be neglected.

Difficulties arise from the fact that volunteer lay helpers may not be available for these week-day classes, but such disadvantage is offset by the availability of the priest himself. It is at this time he must build on the foundations laid by the Sunday school classes of the year, gathering together the possibly disconnected points of doctrine, breathing life into the phrases and definitions learned to some extent by rote. During this period the zealous missioner can exert tremendous influence, lay the groundwork for a real, practical piety, and sow the seeds of vocations.

### High School Students

Most of these primary school children who continue their studies in high school will do so at public schools. Depending on how successful has been training received beforehand they will prove either a beneficial leaven during high school years, or a grave cause for anxiety. It has been amply demonstrated how a group of Catholic students at a public high school may be the means of bringing many more students into the Church. We have mentioned Provincial Girls' First Middle school in Taipei. There are some 130 Catholic girls attending the school. On that number seventy have been converted while at the public high school. Almost invariably one of the original sixty-one Catholics was the instrument of conversion (although of the sixty-one only ten were baptized prior to 1950.) Last years's graduation class included twenty-nine Catholics of whom twenty-four were baptized while at the Girls' First High School.

The Girls' First High is also an example of what can be done to organize Catholic students at public

high schools. There is a Chinese Benedictine Sister teaching at the school, and she has been most successful in keeping the Catholic girls together, in ensuring that they receive continued training. She has organized the girls in an association, with the Archdiocesan Vicar General as spiritual Director. The entire group meets one Sunday each month to attend Mass together, receive corporate Communion, and meet after Mass for instruction and discussion.

The monthly Mass and meeting take place in different parishes in rotation. The girls belong, naturally, to different parishes, and in any parish where there are five or more girls, a parish branch unit is established. If there are less than five students in any one parish they affiliate with the unit in some nearby parish. They are constantly urged to assist the local pastors. It then depends on the pastor how the parish group is trained, and what type of work is assigned.

The Benedictine Sister who has organized these students of the Girls First High emphasizes that while she is in a position to gather the students at regular but infrequent intervals, yet the essential formation must be in the parish, and that it is as members of the parish group that they must be developed spiritually and for the apostolate.

Seeing what this Sister has been able to accomplish, it seems a great pity that more Sisters do not teach at public middle schools. Furthermore it is unfortunate that some priests or Brothers do not teach at boys public schools. It would need but one religious at each public school to organize the Catholic students along the above lines, ensure that they be a leaven in the school community. Obviously tact and the right personality are essential, but as only a limited number would be required is that too much to expect?

According to many missioners the great advantage of the type of high-school student association as organized by the Benedictine Sister lies in the stressing of the importance of the parish group. There are those who resent and see danger in too great centralization of high-school student activities.

### Youth Centers, Parish Groups

Opinions on this matter of centralization vary and there are those missioners who give it entire support. Taichung city has a centralized and efficiently organized high-school student association, with headquarters at the well-equipped Catholic youth center. High-school student activities depend directly on the Ordinary and the Director of the youth center acts as chaplain.

The director of a recently completed youth center in Hsin Chu city has stated that while he aims to attract the youth of the city to the center, he hopes to be able to eliminate the risk of alienating them from the parishes to which they belong.

As in the case of primary school students, summer vacation is the time of opportunity for more intensive training of high school students. It can be seen that the summer months are a period of considerable activity for priests charged with youth formation, either in parishes or at youth centers. We know of one priest in a suburban parish of Taipei, with large numbers of Catholic students, who during the summer averages five

student-sessions each day. He personally directs daily two catechism classes for primary school-age children, two special classes in doctrine for high-school children, and a discussion group for college and university students.

He is typical of those priests who realize the current need and whose personality is attractive to young people. He has made his church a place where students always feel welcome, never begrudges the time or effort involved. He feels, rightly, that time spent with students will pay generous dividends in the future.

It is seen in practice that in certain parishes youth formation is admirable and apparently effortless. But while this situation exists in isolated cases, it would seem a pity that greater numbers of priests, with natural aptitude, could not specialize in dealing with young people. If every parish had one such priest, concentrating on the young, it would still make no greater demands on personnel than would be made by parish schools. The need appears urgent.

### Training For the Apostolate

We said at the beginning of this article that those missioners who feel that the present scarcity of Catholic schools offers an opportunity "provided adequate measures are taken," stressed the need for "positive training." They would not rest satisfied with merely safeguarding the faith of the young, but train for positive and apostolic action. Obviously if the second result is obtained, the first objective is automatically secured.

In this matter we cannot do better than give two short quotations from one who has had considerable and long experience in youth formation, Father Francis Ripley. Youth, of the East and of the West, is essentially the same — what he says applies to children of America, Europe, or Asia, equally.

"Boys and girls need something to lift them above their environment and fire them with zeal to work for the uplifting of those about them. Experience has proved that they will respond to a purely spiritual ideal..."

Later in the same publication (The Priest and the Legion of Mary) he states: "You cannot make apostles of the young by merely getting them to listen to lectures or study text books. It is absolutely essential that formation be accompanied by the doing of apostolic work. The young must be shown how the work is done. They must attempt it themselves and be trained in the doing of it."

Whether we like it or not the fact is that the training of Catholic children and most high-school students must take place outside Church operated schools. Such a situation may present a challenge, but one that must be accepted. On the effectiveness of the spiritual formation given to the young outside the schools depends the future of the Church in Taiwan. We feel sure that the missioners will rise to the occasion, place greater accent on youth, and by using a positive approach instill into the young an apostolic spirit. We would then have, not a perilous state of affairs endangering the faith of our Catholic children, but a happy circumstance which sees a strong Catholic leaven permeating the secular schools and colleges.

*One of the most stressed postulates of modern catechetics as condensed from "Handing on the Faith"—*

# CONCENTRATION

— By Rev. Joseph A. Jungmann —

THE element which should help us conceptualize and to construct a correct course of Catholic study deals with the basic principle of concentration. Concentration of instruction is required by didactics not only for all branches of knowledge in general but also for each one in particular.

We should not attempt to inculcate the greatest possible number of details in the children — details which are unrelated and have only a remote relationship. We should rather strive as far as possible to focus the particular upon a common point by which we can reduce the manifold to a unity and the parts to a whole. In this way we will succeed in instilling into the children a synthetic picture of the whole of reality. This is the objective which corresponds most closely with Christian ideology and is purposed by a so-called pedagogy of the whole. The world which God created is not a chaos but a cosmos. Consequently, the copy of the world in our knowledge of truth should also be a cosmos.

## Proper Focal Point

The focal point upon which theorists seek to concentrate the varied material offered in the secular branches is the pupil's home or his native land. The catechist should make the children conscious of the environment in which they live and, to an ever greater degree, make them aware of it as that part of the world which lies closest to them. This connection with their native soil ought to impel them to show a more lively interest in their more technical tasks, such as arithmetic and writing. For each of these profane branches considered in general, the native land may suffice as a focal point of interest.

For the whole of instruction and the whole of education, such a focal point must be sought in something still more profound: in our final home, in our true country which has been given us over and beyond our earthly home. In a Catholic environment and in a genuine Catholic school worthy of the name, such a deepening and such an enrichment can be taken as a matter of course. The center of the pupil's own circle of interest should be of course the parish church and the core of his life, religious practices which illuminate his life and give it a cohesion.

In a Catholic school, moreover, the catechist should constantly attempt to draw all points on the periphery to a central point: to God, his laws and his kingdom. He not only should try to join all lines of the secular branches to religion, but also should strive to bring religion into relation with the secular branches and in this way enable the children to enshrine God

: that niche in which He belongs. He should be only too glad to avail himself of those helps which different branches offer him to realize this aim.

The textbook may sometimes offer valuable hints; knowledge of the natural sciences may help to illuminate the greatness and the wisdom of God. Geography may be enlisted, not only when the teacher speaks of the Holy Land, or of the Holy Father in Rome but also when he attempts to localize incidents taken from the lives of the Saints or to give background to stories of the missions. Even arithmetic can be pressed into service to prove by figures how much is wasted on drink or to show the children how much the parents spend in the course of the year to provide food and clothing for them.

The catechist should utilize to the full the principle of concentration within the framework of the subject matter which he teaches. This is not difficult, since the three great branches of catechetical instruction as we have seen are only three aspects of one and the same revealed truth and since the catechetical subject matter is ultimately nothing more than "good news of great joy" concerning the sole way to salvation.

Now, the way of salvation is the way to God, and in fact the way which we follow in union with Christ. As a consequence, there will always be two subjects upon which we must constantly harp: God and Christ, theocentricity and Christocentricity. These two notions are intimately united; but they must not be fused. Theocentricity denotes the complete orientation of our life as human beings; this is posited by creation and constitutes the basic law even of Christianity. Christocentricity, however, refers to the presentation of those doctrines, institutions, and aids, through which we attain union with God in the Christian economy of redemption.

### Relating All To God

Having the correct notion of theocentricity, we should see to it that our catechesis concentrates on God, His right of dominion over us, and our duty of obedience to His holy Will. This obedience conceived in a truly Christian fashion, should find its expression in the theological virtues and its fulfillment in charity. According to the admonition of St. Augustine, we should always so speak, "that he to whom you speak by hearing may believe, and by believing may hope and by hoping may love."

With Christocentricity uppermost in mind we should so speak of the ways and means of salvation, that it becomes clear to the children that all these are ultimately focused on the person of Christ; hence, in such a way that it is patent how grace is a sharing in His life; how the sacraments at different stages in our life effect union with and obtain from Him justification, sanctification and in certain instances divine powers; how the Catholic Church is His Church, in which the work of His redemption is continued; how we venerate Mary as His Mother and the Saints as His friends, in whom the sunshine of His perfect holiness is refracted as it were into various colors.

Likewise in Bible History which should retrace the ways of true history of salvation, Christ must be made the center, even in the Old Testament,

which is delineated by St. Paul himself as "our tutor unto Christ" (Gal. 3,24). We should not be satisfied merely to explain to the children those Messianic prophecies and those prototypes of the Redeemer which God Himself has designated as such. In the spirit of Patristic theology and of the liturgy we should advance still farther and should point out the more notable parallels, or even better, we should permit the children themselves to discover and to establish those parallels which exist between Old Testament personages and the reality of the New.

Thus, for example, in Isaac who carried the wood of sacrifice up the mountain himself; in the angels of Jacob's Ladder, who ascended and descended; in the Egyptian Joseph, one of a group of twelve, who was sold into slavery, innocently condemned, thrown into a pit and then into prison, and finally was made king; in Moses who as a child was persecuted, and ultimately rescued by God, and who led the Chosen People into the Promised Land. In this way the children will gradually awaken to the realization that Christ, who is the focal point of all history, possesses a grandeur that surpasses time and place.

### Use of Liturgy

In his effort to evaluate properly the central facts of the Christian economy of redemption, the catechist will find an incomparable ally in the liturgy. He needs only to follow the course of the ecclesiastical year, to arrive along with his charges at the illuminating matrix of the great mysteries of faith. It is that core which Sailer embraces in his phrase: "God in Christ, the redemption of a sinful world." From this we should realize that the catechist may not think that he has finished his task when he has offered corroboration for the fundamental notions of faith; he must move on, for he has to awaken in the heart of the children that supernatural joy which blossoms so spontaneously and he must make it efficacious for their lives and their aspirations.

A concrete course of study which is both authoritative and standard for the individual catechist must as a rule, be issued by the diocesan authorities. Such a course, however, cannot regulate down to the last detail the procedure employed in catechesis for the individual grades, otherwise it would prove to be a shackle for the catechist who must enfold his activities in various circumstances and under certain conditions which are constantly changing. A more precise division of the subject matter in accordance with the number of hours at his disposal must be made by the catechist himself.

The catechist should keep a "class record" of the subject matter that he treats. This "record" he either does for himself or — as is customary in Austrian schools — in conjunction with the other teachers for all branches in the same class. This weekly record permits a rapid survey of the state of catechesis. This record becomes even more important when a transfer is made which involves the teaching personnel. Through the weekly record the substitute (or successor) can quickly apprize himself of what has been done, and so is enabled to carry on the work of his predecessor without interruption.

*Missionary preaching to be effective must stress the central role of Christ in the Divine plan for our redemption—*

# A Christocentric Survey of Doctrine

— By Rev. John Hofinger—

IN the last twenty years the catechetical movement has shown a growing interest in questions which regard the content of Christian doctrine, such as the choice and arrangement of as well as the emphasis to be placed on the truths to be taught. And rightly so, for on the solution of these and similar questions depends to a great extent the vivifying force of Christian teaching.

Missionary preaching needs in a special way what modern catechetics calls "concentration," i.e. to stress the very essentials of our Christian message and to show lucidly how these essentials all together form the one gospel we have to proclaim. It may help the catechetical concentration of our missionary preaching to set forth, in a compact survey of Christian doctrine, the essence of the message commissioned to us as Christ's heralds in the midst of a pagan world. We have made a more thorough exposition of the essentials of Christian doctrine in a volume entitled *The Art of Teaching Christian Doctrine,* University of Notre Dame Press, Notre Dame 1957. There we also give the special theological and catechetical reasons for the order we follow in this survey. It seems to be recommended by the very nature of our redemptive message.

By its aim and content, *our gospel is Christ Himself* introducing us into the intimacy of God: "For the Son of Man is come to seek and to save that which was lost" (Luke XIX, 10). The Son leads us to the Father: "I am the way, the truth, and the life. No man cometh to the Father but by me" (Jn. XIV, 6). Thus *the true end is the Father.* The whole economy of redemption tends clearly to Him. The only mediator to this end is Christ: "For there is one God and one Mediator of God and men, the man Christ Jesus" (I Tim. 11, 5).

There is no aid given us on the way which leads to the Father which has not its center in Christ and does not actively share in His mission. Christ came into the world to reestablish the reign of the Father with more glory than was rendered in the terrestrial paradise. The Father and His Kingdom are the key ideas of His life and mission.

"That God (the Father) may be all in all" (I Cor. XV, 28). That is the luminous aim of the mediation of Christ. This *Theocentrism and Christocentrism* which are essential to Christian revelation, must naturally be brought out fully in Christian preaching. We hope to succeed somewhat in this in the following article.

### The True Idea of God

To have a very great *idea of God* is extremely important for all reli-

gious life, above all for the 'Christian' life. It is nothing less than *the foundation of Religion* (the recognition of the excellence of God and of our total dependence upon Him). It is one of the two chief pillars of Christianity (the greatness of God — our adoption in Christ). Chief among the great dangers of our time are the attempts, constantly growing, to minimize the idea of God. They are the advance guard of atheism. In Christianity, all greatness is bound up with that of God. Without a great idea of God the grace of adoption leaves us indifferent, sin does not shock us, the Person of Christ does not attract, His work is dull, heavenly life holds no allurement.

*What should we preach of God?*

We must preach *the reality of God* (His life and nearness, not merely His existence), dominating and penetrating our life at each moment. The one great and ultimate reality. Such is the 'Father' in the preaching and life of Christ — a God Who is very near, not far away in the skies.

We should also stress *the greatness of God and His immensity,* by using, not abstract definitions of the divine attributes, but concrete and living illustrations. And this God, surpassing our comprehension, interests Himself in the little human being that I am, surrounds me with His paternal love (Providence). O marvel of love !

Finally we must emphasize *the absolute authority of God.* Our complete dependence upon Him: Absolute dominion — total service.

*How can we convey the greatness of God?*

The greatness of God cannot be conveyed by means of an abstract treatment of the divine attributes, a kind of preface of our teaching and an imitation, more or less conscious, of the theological treatise "De Deo Uno," but by *concrete examples.* For instance, the story of Creation could be taught as follows: Creation shows divine omnipotence, absolute dominion, order in the world, divine wisdom. His care of our first parents proves the goodness of God. The Fall illustrates His omniscience, holiness, justice. The promise of a Messiah demonstrates divine pity.

We must make each question lead to God, we must add a new feature to our picture of Him in every catechism lesson, so that our catechesis is theocentric. Is not that the aim of all teaching?

In our teaching on God we are never concerned with knowledge for the sake of knowledge. We must always strive for a solid, but genuinely religious knowledge which inflames us with love. The easiest and most efficient way to communicate this vital knowledge of God is — at least for children and uneducated adults— the study of His incomparable works in the natural and supernatural order, and above all, the unparalleled story of His everlasting love for us.

### Creation, Elevation, the Fall

The very first act in the story of our salvation shows forth the prodigality of Divine Love.

*Creation:* the act of creation demonstrates our absolute dependence of God. We are entirely His, entirely for Him. And yet God, the Lord, desires our happiness, our hearts, our love. Every gift of Creative Love, even Paradise, is a gift from the Father to the privileged beings of

His creation, to His children. It is an invitation and an obligation to reciprocal love.

*Elevation:* The true paradise was to be found in man himself. Heaven had come into his soul — he was a child of God. The material paradise was but the symbol and consequence of the richness in his soul. Let us speak with conviction about 'sanctifying grace;' the frequent use of this term, of course, will not work by itself, we have to restore to this term its full meaning which has almost been lost by routine use.

*The Fall:* The sin of our first parents is the prototype of mortal sin; the deliberate revolt of the adopted child, most ungrateful and proud. We must point out that the ingratitude in Adam's sin (the abuse of divine benefits), is essential to all mortal sin; the pride ('like God') is the disobedience to a definite and serious command. Let us point out the baseness, evil and folly of sin.

*The Promise of a savior:* The one hope of the sinner is Jesus Christ. Thus the unfolding of our message leads us to the *leitmotif* of christian preaching: Christ is our only way to the Father.

The Old Testament is essentially "our pedagogue in Christ" (Gal. III, 24). We will choose from it the preparations for the "mystery of Christ." We must continually point out the imperfection of the Old Testament. It had to be so, Christ not having come. We must be careful in our choice of extracts.

In the first initiation into Christian religion it is recommended, after the example of the greatest catechist, to pass almost immediately from the story of the Fall and the promise of a Savior to the fulfilment of that promise (the Annunciation). In later grades and in teaching adults (missionary catechesis) we deal also with other passages of the Old Testament, but always from Christological point of view.

## Christ — Our Savior

This is the soul of our message, the central mystery of our holy Religion, and, according to St. Paul, the one great mystery of apostolic preaching: "The mystery, which had been hidden from ages and generations...which is Christ" (Col. I, 26; II, 2; IV, 3; Eph. I, 9, II, 5, 9; Rom. XVI, 25).

In Him are contained in germ and revealed in full all the mysteries of Christianity, even that of the Blessed Trinity.

*What do we preach about Christ?*

Faithful to the symbol of the fish used in the primitive Church (Ichthus: Jesus Christ (Man) — Son of God (God) — Savior), doctrinal preaching contains the entire mystery of Christ although, according to circumstances, it dwells equally on His divine-human dignity, and His theandric work. It never separates the Divinity from the Humanity, the Person from the work.

We must stress the *Person of Christ.* He is true God and true Man, the one and only Christ, the eternal Son of the Father and Son of the Virgin in time. Because our Savior is *truly God,* He surpasses our most daring hopes. He is able to lead us to the Father, to introduce us into the sanctuary of the Trinity; because he is *truly* Man, blood of our blood. We

feel ourselves particularly drawn to Him, we believe in His brotherly understanding of our weakness and our miseries (Heb. IV, 15; XV, 12).

His redemptive work already existed in germ in the Incarnation: He most generously gave us what was His (the Divine Nature), and assumed, healed, ennobled, what was ours (Human Nature). *A wonderful exchange*, an exchange of supreme love! Man-God in one Person, He is the Mediator between God and men, the ideal priest, the Master, the Head, the 'Ponti-fex', forming a bridge in His own Person across the bottomless abyss separating the Divinity from humanity. "I am the way the truth and the life: no man cometh unto the Father but by me" (Jn. XIV, 6).

*The work of Christ* must be preached. He became Son of man to make us children of God. He died for us, to give us divine life: "Who was delivered up for our sins, and rose again for our justification" (Rom. IV, 25).

In the *mystery of the Cross* we contemplate the intensity and efficacy of His redemptive love; in the mystery of the Resurrection, we celebrate the glory of the Redemption, the source of our new life. Of these two mysteries an organic unity must be made, as in liturgy. The Way of the Cross must include, in our teaching, fifteen stations; the fifteenth, the glorious Resurrection, being the most important and the most beastiful, for, as the final station, it gives their full meaning to all the others.

By sharing joyfully in the paschal victory of the Lord we do not forget any detail of the sacrifice which made this victory and its fruits possible. "Crucified, He has risen from the dead and redeemed us." (Commemoration of the Cross) The triumph of Easter shows forth outwardly the new order of things. "The old things are passed away, behold all things are made new" (II Cor. V, 17).

To the new order corresponds *the new man,* made new in Christ ('new creature,') — the new form of life. Christ is the new perfect Adam, Head and Leader of renewed humanity. If our misfortunes come from our fleshly descent from the first Adam and our voluntary personal sin, by which we followed him, our salvation consists in our very real supernatural union with Christ, the second Adam, (by baptism) and our progressive transformation into Him (Christian life).

The *mystery of the Incarnation* is the predominant aspect of our Christological preaching. "God so loved the world. . ." (Jn. III, 16), that He gave it such and so great a Savior. This theme of our preaching is particularly revealing of the 'exceeding love' of the Father (Eph. II, 4). Scripture never tires of putting forward this point of view (Jn. III, 16; Rom. V, 8; — VIII, 32; Eph. II, 1-10; I Jn. IV, 10). It has become classic through the incomparable Paschal hymn of the Church:

> O admirable outpouring of Thy goodness to us !
>
> O inestimable excess of Thy charity!
>
> To redeem the slave Thou delivered up Thy Son!
>
> (Exultet)

*How shall we put forward the mystery of Christ?*

To dramatize this mystery we must make a detailed and progressive ex-

position by which we may gradually arrive at a deeper knowledge, and intimacy with Christ. The catechumen should notice that the catechist never formally leaves this subject of his predilection. Our Christological instructions must be fine, attractive, winning. Here above all we must aim at bringing souls to the love of God. The ideal Christological catechesis draws a firm picture of Christ, radiating forth this great mystery of our faith. Let us not attempt to tell the whole of it; rather let us try to lead souls to live it intensely.

The *fruit* of our Christological message should be chiefly a perpetual gratitude to God, a 'Eucharistic' life, a personal total offering (faith, hope, charity) to our Lord and Master.

Here *the doctrine concerning Mary*, the 'new Eve,' mother of all the living finds its place as completely Christocentric; for all the beauty of the Mother comes from her incomparable Son. Our ardent love for the Lord overflows to His mother. Our relationship with her is based on the great Christian principle: "For let this mind be in you, which was also in Christ Jesus" (Phil. II, 5).

Filled with Christ's own sentiments, His messenger speaks affectionately of Mary, his own mother in the spirit. He also speaks of her *dogmatically, harmonious:* by linking it to the whole of Christian doctrine. Here the formula applies: "Quality, not quantity."

The principle "We can never speak enough of Mary" is susceptible of a false interpretation. It should be understood in the sense, not so much of a frequent and over-developed preaching of the Marian doctrine, as of a deep pregnant teaching. We can never cease to rejoice that His Mother and ours was chosen to cooperate so intimately in the work of Redemption.

### The Church

The Church is the essential work of Christ, the Kingdom of God that He came to found, the new society of the children of God, humanity renewed in Christ, the Mystical Body of the Lord, continually vivified by the Head, animated by His Spirit.

Christ continues to act through His Church. Savior of all peoples at all times, He teaches, directs, sanctifies His own by means of His representatives. In His ecclesiastical superiors the true Christian sees, hears, honors and follows Christ. We should dwell very little on the juridical details, at least in the early stages.

As the Church is a Christian society, *participation* in its life must precede teaching. Hence the great importance of Church ceremonies, the spirit of the Christian community, work for the common good, devotion to the progress of the Kingdom of God in and around us.

The consciousness of his share in the immeasurable riches of Christ ought to induce every Christian to collaborate earnestly in the coming of God's Kingdom. In the family of God's children there is no room for any pleasure-seeking parasite, refusing to work in a constructive way for the good of all. The Church of Christ is essentially more than a 'spiritual refuge,' the real Christian is something more than a 'spiritual prebendary,' receiving his spiritual nourishment in return for a modicum of service, 'saving his soul.' The Church is the living community of Christ's

disciples, sharing with their divine Master the same life, struggles, victories and rewards.

This is why 'Catholic Action' dates substantially from the first ages of the Church. Each Christian whether he was a clerk, workman, or merchant, was in his own way a missionary, burning with the sacred fire, speaking either at the court of the emperor, or in harbor towns or in the busy market places. Every Christian should be an apostle promoting the Kingdom of God.

A Christian community having no apostolic activity ceases to be truly Christian; it lacks one of the marks of the true Church, missionary zeal (Catholicity). Here and there this danger threatens even the missions; one meets with self-satisfaction, a pharisaic isolation among some of the old Christians.

## The Holy Spirit

The beautiful, important, but difficult doctrine of the Holy Ghost begins with the *miracle of Pentecost.* What a transformation in the Apostles after the descent of the Holy Ghost! Only then were they perfect followers of Christ.

*What is the Holy Ghost?*

Let us imitate Revelation, the norm of our preaching, and base our instruction concerning the nature of the Holy Ghost on the question: What are the operations of the Holy Ghost within us? His operations manifest His properties.

The Holy Ghost vivifies the Church and souls. He makes us like Christ by giving us the love of Christ for His Father (Gal. IV, 5). The Holy Ghost completes the work of Christ (Jn. XVI, 12ff.). He achieves not only our supernatural birth and growth, but mainly our perfect participation in the divine life of Christ, which will be in Heaven. This doctrine of our perfection in Christ surely ought to be put forward much more often as the culminating point of the workings of the divine Spirit within us.

To speak *ex professo* of the Holy Ghost in parenthesis, and then say no more about Him for the entire year, is not according to St. Paul's example. Let us speak often about the Holy Ghost! There is no important Christian doctrine which does not have a close relation with the action of the Holy Spirit. Is He not the Spirit of the Father, and also the Spirit of Christ? The Soul of the Church, Uncreated Grace, source of all created grace? Does He not operate in every Sacrament (not merely in Confirmation)? How without Him can one understand the happiness of Heaven, the perfect communication of the Holy Ghost begun here below through grace? Are not prayer and the Christian life the effects of the indwelling of the Holy Ghost?

## The Mystery of the Blessed Trinity

Having finished our lessons on the Holy Ghost, we may attempt a truly instructive sketch of the doctrine of the Blessed Trinity, a sketch which would have been profitless had it been given before dealing with the other mysteries. This scheme of teaching is in accordance with Revelation, following the example of Christ, in the best catechetical tradition, both ancient and modern. This however, will not prevent us from alluding to it in the course of our approach to the Incarnation and our lessons on the Holy Ghost, and other Christian doctrines.

We may well admire the richness and fullness of the divine life which faith shows us in the Unity of God and the Trinity of the Three Divine Persons. This unfathomable mystery calls for adoration but also for our interest, since by Baptism it has become *our mystery*. Our new life is only to be understood by reference to the life within the Trinity.

Our preaching has to show the identity of nature of the divine Persons; but besides that, following Revelation itself and the theology of the Greek Fathers, it should shed light upon the dynamic element of the doctrine: life in God, diversity of the Persons, divine relationships, the river of life flowing from the Father and returning to Him in the Holy Ghost. In this way it will become apparent how it is that all Christian life, a sharing in this ineffable interior divine life, goes to the Father. The Father is its inexhaustible source and it returns to Him through Christ in the Holy Ghost.

We do not look for a separate 'Trinitarian devotion' alongside other devotions, but what we want to inspire in accordance with the example of our Holy Mother the Church, is a dynamic Trinitarian prayer: "It is through Him...the all honor and glory belongs to Thee, God the Almighty Father, in the unity of the Holy Ghost."

## The Sacraments

As living members of the Son of God made Man we are participants in His divine life. This new life is communicated to us above all by the *Sacraments, sources of Divine Life.*

In our preaching the Sacraments are not so much helps to virtue, as *sources of life;* the sources of our life. Obviously the reality of their action can only be verified in a Christian life. Yet we should look upon this Christian life as a duty of gratitude, imposed upon us by the reception of the sacraments more than as the direct effect *ex opere operato* of their reception.

*The direct action proper to the Sacraments* is our more complete union with Christ, consequently an increase of divine life in us, and thus more intensely Christian life. To this end a very powerful helping grace is conferred upon us by means of the Sacraments received with due preparation.

How well does the doctrine of the sacraments show forth 'the riches of Christ' and of Holy Church! Our gratitude will be shown by our care to receive them well.

*BAPTISM: The miracle of our new birth.* The 'baptismal miracle ! what a subject for our preaching! "If thou didst know the gift of God" (Jn. IV, 10)! If we really understood it, really appreciated it, with what zeal should we make this new life known, how Christians would change their conduct !

We should dwell upon *the effects of Baptism.* Through Baptism we enter the visible society of the Church, and thereby are incorporated into the Mystical Body of Christ: an ineffable participation in His divine life, His divine heritage. *Through the Church to Christ, through Christ to the Father:* "If then any be in Christ, he is a new creature; the old things are passed away, behold all things are made new" (II Cor. V, 17).

By Baptism the glory of God shines within us, we become the image

of the Son, our souls are more radiant than paradise, the whole man, body and soul is sacred. We should deal with sanctifying grace in these lessons on Baptism.

We should also dwell at length upon *the obligations arising from the 'Baptismal miracle.'* "We...walk in newness of life" (Rom. VI, 4). *Noblesse oblige:* How much more when that noblesse is divine! Baptism imposes upon us the full Christianization of our lives. "For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection...dead to sin but alive unto God in Christ Jesus our Lord" (Rom. VI, 5-II).

We must endeavor to keep alive and develop in all Christians the consciousness of their obligation to lead a new life entirely in Christ. This should be the conclusion of our priestly exhortations: "Understand, O Christians, the dignity of your calling: that you may be 'the partakers of the divine nature' (II Pet. I,4). Let not your conversation return to old evil things. Remember of what Head and Body you are members" (Leo the Great).

Accordingly we should introduce *the fruitful renewal of Baptismal vows* once a year (preferably during Easter), and lead up to it by some preparation.

The doctrine of the other Sacraments is closely allied to that of Baptism. The "sacraments of the living" develop baptismal life; the "sacraments of the dead" restore it.

*CONFIRMATION:* In the sacrament of confirmation, the sacrament of 'Catholic Action,' there takes place the consecration of the new Christian as *apostle* (active collaboration in establishing the Kingdom of God), as *knight* (faithful and ready for battle), and as *martyr* Christ's witness in life and death). A comprehensive instruction should take place before the reception of the sacrament, and the connection between the Holy Ghost, the Church, the Christian life should be re-emphasized continually.

Ought we not, each year at Pentecost, to institute a renewal of the promises made at Confirmation? The theological reasoning is the same as for Baptism and Holy Orders. The immediate effect of the Sacrament (its indelible Character) is lasting, so that a lack of dispositions at the reception can be supplied for, and the mediate effects acquired or augmented.

*THE EUCHARIST: Heavenly food of the children of God.* — Let us set forth the Holy Eucharist as the divine food of the soul, not simply Jesus coming into our hearts. It shows how divine our Baptismal life is: "As the Food, such the life." Holy Mass alone will furnish us with the true basis for our teaching on Holy Communion, the meal of sacrifice, gift of our Heavenly Father in response to our eucharistic offering.

The Sacrifice of the Mass is essentially the solemn thanksgiving of redeemed children of God, led by their great 'Brother.' In our recognition of the benefit of Redemption (the supreme benefit) we present the ideal offering, the only Son of the Father, and ourselves through Him, with Him and in Him. Is His turn, the Father, not to be outdone in generosity, has recourse to the wonderful gift of His only Son, and in Holy Communion gives Him afresh as spiritual food to His beloved children.

It follows that the *ideal preparation* or Holy Communion consists in an intimate sharing in Christ's sacrifice. A perfect thanksgiving will provoke a perfect gift from the Father (by reason of our dispositions). There is no place for Communion prayers which supplant or come between us and the celebration of Mass.

Further the *ideal and necessary intention* for assistance at the Holy Sacrifice and for Holy Communion will be to unite ourselves wholly to the intention of the Son Who offers Himself, and the Father Who gives our transformation in Christ. We must make moderate use of other intentions.

Finally the *ideal sentiment* blends a grateful self-offering with the longing for a union of transforming love.

Perfect initiation into the Holy Eucharist requires a fitting exterior form of participation in the eucharistic sacrifice. Hence the outstanding catechetical and pastoral importance of a thorough liturgical renewal.

*PENANCE: The second and arduous Baptism* This wonderful gift of the Risen Christ, the sacrament of peace, must be explained in connection with Baptism: mortal sin destroys the Baptismal halo, Penance restores it.

The *essence of the teaching on penance* is to be found in this typical definition of the Fathers of the Church: 'Laborious Baptism.'

*'Baptism'*: the Baptismal glory lives afresh and is more beautiful as the incomprehensible mercy of God clothes it with greater brilliance by manifesting itself to ungrateful rebels, not once but unceasingly, untiringly. Truly "His mercy is immeasurable: and the treasures of His goodness are infinite."

*'Laborious'*: This renewed Baptismal glory is only to be obtained by Penance. Modern messengers of the faith as we are, is there not a great danger of taking this 'labor' too lightly, of minimizing it contrary to Christian principles? *It is undeniable that deadening of the Christian meaning of Penance constitutes one of the most alarming symptoms of our time.* Let us fight against these mechanical confessions without ceasing! They are like a cancer attacking the religious life of numberless Christians. For grown-ups as well as children, instruction on confession, is absolutely necessary. There is no pardon of mortal sin without true 'conversion'; in every confession the *repentance of the sinner is of paramount importance.* Only on these conditions does the Sacrament answer to the desire of the Good Shepherd and prove itself "a sacrament of consolation and peace."

*HOLY ORDERS:* — Teaching on the Sacrament of Holy Orders is related to that on the Church (the Christian conception of the hierarchy) and also on the other Sacraments. The best advertisement for this Sacrament is the priest himself in his life.

*Let us have care for priestly vocations* which may be present in souls. We must be strict in our selection! Let us watch them with devotion and love. "For you are our glory and joy" (I Thess. II, 20). The Christian community ought to be trained to take a great interest in its priestly vocations, active and efficacious with prayer and gifts.

*MARRIAGE:*— One should attach great importance to the teaching about the *Sacrament of Marriage* and accord it a greater proportion of space. *Our aim must be to set out the Christian family ideal* and give a practical initiation into what it implies. This teaching must of course be only rudimentary in the primary schools. A real training for marriage presupposes a high conception of the vocation of the Christian in the world, of the holiness of marriage and of the human body, and early education in the sense of collective responsibility and resolute descipline.

*EXTREME UNCTION.* — Our sacramental message ends with the *anointing of the sick* and forms the best transition to the teaching on the Last End. By this anointing, Christ continues sacramentally His solicitude for the sick, even speaking materially. The essential role of the sacrament, however, lies in the final preparation for the all-important meeting between the soul and its Spouse. It is the last and complete purification, delivering us from the last traces of sin. Well received, Extreme Unction renders unnecessary *all purification by the fires of the other world.* According to the will of Christ, the spouse needs to be purified by the Holy Oil, not by fire.

## The Last Things

We have come to *the last act in the marvelous drama of eternal love.* It surpasses all that has gone before. We cannot imagine it. This will be *the apogee of our life in Christ,* of our Baptismal life. Christian hope finds therein its foundation. One indispensable condition is required: to live in conformity with Christ.

In our hours of priestly meditation, let us ask ourselves whether our preaching, like that of Jesus, is founded on His Second Coming, on the eternity which will then begin. The *Eternal Easter,* the final triumph of the Head and His faithful, that is, of the complete Christ, is ardently longed for by all true Christians; it is our great encouragement amongst the combats and shadows of this life. "In the world you shall have distress; but be of good cheer, I have overcome the world" (Jn. XVI, 33). "And this is the victory which overcometh the world, our faith" (I Jn. V, 4). "I know in whom I have believed" (II Tim. I, 12).

Let us learn from the Lord to distinguish clearly *lights and shadows* of the last things. The picture is at once dim and encouraging. Death signifies for some the end of a short and unhappy life; for others, the end of their "death with Christ," the beginning of eternal life. Judgment, a day of triumph for the Lord and His own; the hour of confusion, distress without relief, eternal reprobation for the enemies of the name and cross of Christ. The verdict will rest on this: Have we truly attained that likeness to Christ to which we were called from all eternity? (Rom. VIII, 29).

To paint heaven and hell, let us make use not so much of our imagination as of striking comparisons, as Christ did. It is necessary to follow public Revelation, not private ones. Here, above all, let us be Christ's messengers. Like Him, let us speak often, clearly and emphatically, of hell, but let us speak more of heaven. If we are to speak convincingly, the love of God, longing for our Father and His paternal Home are necessary.

### The Response to God's Love

Through Christ, our heavenly Father has not only shown us His love and His bounty towards us, but He has revealed to us also the means by which we can respond to His love.

We call this also 'the Good News,' for is not the duty of loving our heavenly Father with our whole heart our highest and purest happiness? Inescapable duty, certainly, but above all a free choice, which ought to incite us to a deeply Christian life.

From their earliest youth, our Christians ought to be instructed in *the meaning and nature of the Christian life, which is:*

*A life of living faith.* — "The just man lives by faith" (Heb. II, 4; Rom. I, 17; Gal, III, 11; Heb. X, 38). The Apostle of the Gentiles is never tired of insisting on this aspect of the life of the Christian: to see everything in the light of faith, to draw from it the motive for our actions, in a word, to live our faith. This living faith is necessarily:

*A life of pure love of God.* — The ineffable love of the Father made us children of God, our responsive love urges us to live a life of filial abandonment "in Christ." The gift of the Father's love is Christ, the only adequate gift of our responding love can be Christ, i.e. Christ in us to give ourselves by a Christlike life, to become "other Christs." In the same way as the Father has given Himself and His riches by giving us Christ (see Rom. VIII. 32), so we too, have to give ourselves fully in Christ to the Father. For this reason a truly Christian life is also:

*A life in the likeness of Christ.*— Our life will be the more Christian, the more it is animated by the spirit of Christ, the more Christ lives in us (Gal. II, 20).

Let us demonstrate the Christian life from these three points of view, stressing one or the other, according to circumstances. Let us show clearly their interconnection.

This ideal is indeed beyond our feeble strength; but we hope in God and we build on His fidelity to His promise, and we implore His help.

Christian life has a double objective: prayer and observance of the commandments, or, rather, prayer of the heart and prayer of action.

### Prayer of the Heart

The spontaneous reply of the Christion heart to the love of the Father is Christian prayer. "For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry Abba (Father)" (Rom. VIII, 15).

These words clearly express the nature of Christian prayer: the response of a child's heart to the call of His Father. Prayer has *its source* and foundation in Faith, Hope and Charity. It is filial (tender, animated by a great hope and deep, humble love), sincere, simple, personal. Its climate is one of abandon, submission, gratitude, admiration, affection, childlike confidence.

All this is best expressed in the prayer taught by our Lord, the *Our Father.* The *Apostles' Creed* is also a true prayer. Here, 'believe' does not only mean to hold for true, but

expresses the assent of the whole man to the benefits of the Redemption. It is the enumeration, made with joy, of the proofs of divine love, the "Yes, I believe in your eternal love for me" repeated twelve times and based on the recollection of God's liberality. "We have believed the love that God has in our behalf" (I John IV, 16).

The *highest act of prayer in our religion is the Holy Sacrifice,* the solemn thanksgiving of the redeemed children of God. The priest is never so much a priest as at the altar, and the faithful are never so much Christians as around the altar where they participate in the Sacrifice of the New Alliance. In this celebration, so full of the spirit of Christ, our life and prayer arrive at their highest peak in this world.

Christian preaching should show Holy Mass as the crowning point of prayer, as the most important act in life and make it dear and precious to the Christian's heart. It is not just one pious exercise amongst others. Do Christians perceive this, by the care with which we carry out the ceremonies?

The "Gospel of Christian prayer" certainly constitutes one of the most important and beautiful parts of our message. Christ's own desire animates us: that there may arise up a great number of adorers of the Father in spirit and in truth. This part of the message must above all be lived, practised: teaching will only be an integrating factor.

We are of the opinion that one of the *most pressing duties of preaching is to aim at a profound reform of the life of Catholic prayer,* which has been begun in a number of countries. That is a liturgical revival, an organic grouping of the essential devotions. This movement is full of promise for the good of Catholicism, and should produce clear satisfying results.

A living doctrinal preaching cannot but result in an intense life of prayer in the community, for how else could the vitality of our preaching be proved? The one aim of teaching is the nourishment of true Christian life, and this begins and is perfected in Christian prayer.

### Prayer of Action

Genuine prayer leads infallibly to action, to observance of God's commandments. Words are not enough: "My little children, let us not love in word nor in tongue, but in deed and in truth." (I Jn. III, 18).

However, God loves *prayerful action,* action inspired, carried on, animated by love and prayer. Our acts have value before God in so far as they are living prayers. Living Christianity is Christianity lived, acted, vivified by the Spirit: "It is the spirit that quickeneth, the flesh profiteth nothing" (Jn, VI, 64).

Children of God of the New Testament, *we have fundamentally only one commandment, the Commandment to Love.* This one Commandment comprehends all the rest. If only Christians would grasp this! The Christian attitude is distinguished from the pharisaic chiefly in this: the true Christian is attentive to the spirit of law: to love. The Pharisee is entangled in the multitude of laws and particular precepts: he is attached to the dead letter. He forgets the chief thing, and therefore, his ap-

parent fidelity takes him further from God, not nearer to Him. Let us insist on the spirit, the intrinsic unity of the law. Let us teach first of all the Commandment of Love and justify it in a Christian way, that is, by our vocation in Christ; we shall then deal with the other commandments as applications of this law of love, without ever forgetting that each one, or rather each group, requires a conscientious exposition.

For each commandment — each set of obligations — we must put forward the specifically Christian view of the obligation imposed: the child of God and divine worship; the position of the child of God with regard to his brothers, to his own body sanctified by Baptism, to marriage, the family, material goods, to productive work, to truth. The Christian ideal, the "Light of the World," must be shown to be necessary because of our life with Christ and every sin must be shown to be a deviation from this wonderful ideal.

We must recognize that the present instruction of our future priests in Moral Theology is scarcely adapted to turn them into true preachers of the 'wonders' of the Catholic life. For if this training does not make a serious attempt at showing forth the beauty of the Christian life and the Commandments, centered on Christ, how can the priest on finishing his studies be expected to convey this to his people? In the interests of the preaching of morality, a far reaching reform in the instruction given in seminaries is an urgent need.

The truly Christian Catholic does not ask "What must I do?" but *"What can I do?"* to please his heavenly Father. All the same we must be careful to define exactly what our most binding duties are and to require the accomplishment of the principal before the subsidiary ones. We must never suggest that the counsels are duties, we must respect the liberty of the children of God, and not oppress them by exacting forms of life which are to be recommended but are not obligatory.

We must all be resolute to convince our hearers of the unique beauty and incomparable happiness of the Christian life. Still this happiness is only provisional; it is but the pale dawn of the eternal day which will unite us perfectly and forever with Christ so that with Him and in Him we may rest in the bosom of the Father.

# A Living Wage

*"We have been struck by the fact that the obligation to give these collaborators (the catechists) the salary which is due them is recalled in missionary congresses for the lay apostolate. The catechist is often totally occupied with his missionary task, and therefore he and his family depend on what the Church gives them for a living. On the other hand the lay apostle must not take offense if he is asked not to put forward exaggerated demands upon the mission that supports him."*

*(Discourse of His Holiness Pope Pius XII to the Second World Congress for the Lay Apostolate)*

*1958*

# *Reports And Comments . . .*

## Catechist Conferences In The Philippines

ON the Saturdays of last February and March, in the Archdiocese of Manila, the Confraternity of Christian Doctrine (C.C.D.) held five meetings for catechists. The purposes of these regional conventions were: first, to give a uniform method of teaching catechism; second, to make the "C.C.D." better known to the catechists; third, to discuss financial problems in religious instruction. The program was as follows:

*Morning:*

8:00 Registration of those taking part in the meetings.

9:00 Opening hymn: "Come Holy Ghost"-Welcoming address-Talk by the Bishop present.

10:00 Description of the Munich method, proposed as uniform method.

10:30 Practical demonstration of the same method by an expert catechist.

11:00 Open forum on the same matter.

*Afternoon:*

2:00 Explanation of the "Catholic Christian Doctrine"-Discussion on finances.

3:15 Rosary, Prayers and Benediction.

3:45 Closing.

At first the meetings promised to be most successful. Attendance was high; from three to six hundred from twelve to fifteen parishes attended each meeting. The participants were Religion teachers in public or private schools and the missioners. The talks given for the most part in Tagalog, the national language were good. They were all duplicated and given to the participants. The presence of the parish priests and especially of His Grace, the Archbishop of Manila, or one of his Auxiliary Bishops underlined the importance of these conventions.

However, the results of these meetings never quite lived up to earlier expectations for the following reasons: First of all, the talks and discussions on method were not sufficiently adapted to the level of the catechists.

Most of the participants were girls graduated from high-school who have had no opportunity to receive any catechetical training. They knew little about the Doctrine and almost nothing about Bible History and Liturgy. Before they could become interested about a method of teaching, they needed a good program on what to teach; and special training in the doctrine which they were to teach.

For many of them, teaching catechism meant to drill the children in fundamental prayers and the ritual aspect of the Sacraments of Penance and the Eucharist. Their pupils had no books, and they, themselves, had no visual aids — not even a piece of chalk to write on the blackboard. Their questions, which they did not dare to express were: "What should we teach?" or "What program should we follow?" How can we keep discipline in our squirming audience?" "How can we make our children remember more easily the prayers or the fundamental doctrines?"

Instead of answers to these questions they were instructed in a method which presumed that they already had precise topics to teach, taken from a definite textbook which adapted the lesson to the level of the children.

"Tell stories, use pictures or describe vividly liturgical ceremonies," the speaker said.

The problem, was precisely where to find stories, pictures or descriptions of Sacraments! (The financial problems, moreover, were matters to be discussed among parish priests rather than among the catechists.)

As a consequence of this lack of adaptation, many of those taking part were discouraged rather than encouraged by these conferences. If the "C.C.D." has any appeal to the catechists, its appeal is in proportion to the practical help it can give. Only a very small beginning has been made.

In spite of all these difficulties, these meetings are highly desirable and they could *easily be improved*. In order to increase the active part taken by the members, a questionnaire could be sent out before the conference to all the catechists. This would be an effective means of selecting suitable matter to be discussed during the talks. Instead of giving only a theoretical exposition of method, greater interest would be maintained if the different talks were centered on some important Mystery which could be properly explained.

A small exhibit of the most essential books and visual aids would be useful and interesting, expecially if someone, could explain their value and use. In order to make the meetings more lively, at each session, a hymn could be taught.

Finally, the C.C.D. would expand more rapidly if a catechist were elected, with the approval of the parish priest, to supervise the organization within each group of the "C.C.D." unit.

*We suggest the following questionnaire* which could be used as the basis for the open forum discussions:

### The Aim of Religious Instruction

*1) Why do I teach catechism?*

I should teach catechism in order to form good, practising Catholics.

*2) What is a good practising Catholic?*

A good practising Catholic is a person who knows his Religion well, loves it ardently, and lives it everyday.

### The Nature of Religious Instruction

*3) What kind of ideas, desires and images should I impress on the mind of my pupils?*

The most important idea that I must stress in my teaching is that our Religion, founded by Jesus, consists in uniting ourselves with the

Lord God, our Heavenly Father. Yet, the only way to do this is to become *one* with Jesus Christ Our Savior, by sharing in His Holy Spirit.

*4) How can I teach religion as union with Our Lord and Father?*

I can do this if, before all else, I show clearly how God is our Heavenly Father and how much He loves us; if I also show how easy it is for us to unite ourselves with Him by constant prayer, a sacramental Life and a filial service in keeping His Commandments.

*5) How can I explain how much God loves us?*

I can explain this if I teach the "Creed" as the glad tidings of God; showing Him creating us, sharing with us His Divine Life, saving us through His Only Begotten Son, out of love for us; and if I teach the "Sacraments" as the great gifts of Christ to us.

*6) How can I teach prayers and religious practices as Our loving service of God?*

I will do this if I teach prayers and other religious practices, such as hearing Mass and receiving the Sacraments, as our way to unite with and imitate Jesus, so full of zeal for His Father's glory.

*7) How can I teach the commandments and moral life as our grateful service to God?*

I can do this if I teach the Commandments not merely as a preparation for first Communion, nor as catalogues of sins, nor as stressing only what is forbidden, nor insisting on the fact that we are not free to do what is forbidden. On the contrary, I will explain clearly how they are the normal consequence of our Divine Life as children of God, who is all Holy, and how they are the sole way in which we can imitate Christ and free ourselves from the evil spirit, temptations and sins.

*8) How can I teach religion as union with God, in Jesus Christ?*

To do this I must always relate my teaching to Jesus. I should lead my pupils to Jesus, Who as the Truth, tells me the secrets of His Father (The Creed), Who as the Life, shares with me His Divine Life (The Sacraments), Who as the Way, brings me back to His Father by a true Christ-like Life. (The Commandments)

*9) How can I teach religion as union with God, in Christ, through the Holy Spirit?*

I should show how I can unite myself with Jesus Christ, not only in receiving His Spirit more an more through the Sacraments but also in living with the same Spirit as Jesus by keeping more faithfully God's Commandments.

### The Means of Religious Instruction

*10) How can I form good, practising Catholics?*

I can form good, practising Catholics if I become a good *teacher*, a good *leader* and a good *spiritual donor*.

*11) How can I become a good teacher?*

I can become a good teacher if I know my Religion well and appreciate it greatly; if I use effective methods to adapt my teaching to my pupils needs and capacities.

*12) How can I know my religion well and appreciate it greatly?*

I can do it if I try to acquire, a

eautiful and inspiring vision of the hole of Christian Reality by read- g the Holy Scriptures as well as od catechetical and liturgical books.

*13) How can I adapt my teaching the needs of my pupils?*

I can adapt my teaching to the eeds of my pupils if I supply the octrine in such form and quantity at it can be easily assimilated by em.

*14) How can I adapt my teaching the capacity of my pupils?*

By giving more attention to my upils than to my textbook, I must lso use a good, psychological method n my instruction.

*15) How can I become a good eader?*

I will become a good leader if I each catechism more as something to e lived than to be known and if I how my pupils how to live it.

*17) How can I teach catechism as omething to be lived rather than omething to be known?*

I must stress in my teaching what as to be done and not merely what as to be known. I should explain learly *how* to do it and especially *hy* they are to do it.

*18) How can I show my pupils ow to live their Faith?*

By giving practical demonstrations, during the lessons, of acts of Faith, Hope and Charity; and by living in rivate a genuine Catholic Life.

*19) How can I become a spiritual onor?*

I can become a spiritual donor if I ave the spirit of Christ, by keeping ny soul in the state of Grace; if I ray and sacrifice for my pupils and if I share with them during the lessons my spiritual thoughts, desires and feelings, praying often with them.

*20) How can I often pray with my children?*

I can often pray with my pupils if I take every opportunity to make them react spiritually, bringing them in contact with God and His Mysteries by internal prayers, by a sound initiation in Liturgical Life and by leading them to love and appreciate the Holy Bible.

*21) How can I give to my pupils a sound initiation in Liturgical Life?*

I give my pupils a sound initiation in Liturgical Life if I do not fail to relate my teaching to Sacred Liturgy; if I often imbue my prayers during class with the spirit of Liturgy and if I explain liturgical ceremonies.

*22) How can I lead my children to love and appreciate the Holy Bible?*

I can do this if I use Biblical Stories, in my instructions, quote the Sacred text and pray with biblical psalms and prayers.

*23) Do I consider my catechetical Mission as a true vocation?*

The Holy Catholic Church commissions me as a teacher of Religion, to be Christ's instrument in the sublime work of forming true children of God. It is indeed a true and sublime vocation. It has been said: "Religion cannot be taught, Religion must be caught." I will therefore look at Christ the "Light" and be a good teacher. I will follow Christ the "Way" and be a good leader. I will unite myself with Christ the "Life" and be a spiritual donor.

— *Rev. Jean Seffer*

# Communist Policy

## Exploiting An Asian Idea

THE Afro-Asian People's Solidarity Conference, which met in Cairo from December 26, 1957, to January 1, 1958, was attended by some 500 delegates claiming to represent a large number of Asian and African countries. Some delegates, however, notably a dissident from Iraq and some exiles from Jordan, clearly represented no one but themselves. There were also delegations from the Soviet Union and Cyprus.

The presence of the last two was questionable. The USSR had not been considered eligible to attend the Bandung Conference and Cyprus can hardly be classified as an Afro-Asian State.

A significant absentee was Cambodia, a Cambodian delegate having attended the preparatory meeting in October. Nevertheless, the atmosphere in which these preliminary deliberations took place appears to have convinced the Cambodians that the projected conference would not be a representative gathering of Asians and Africans, but merely a vehicle for Communist propaganda, and as such they wished no part in it. Phnom Penh announced that Cambodia was not participating because the Preparatory Committee had revealed a "political orientation" incompatible with Cambodia's principles of neutrality.

At the conference it was decided to establish a permanent organization with headquarters in Cairo, "to promote and strengthen the Afro-Asian solidarity movements" and to "act as a permanent liaison" between them. The permanent Secretariat will comprise an Egyptian Secretary-General and ten secretaries nominated by the following: The Cameroons, China, Ghana, India, Indonesia, Iraq, Japan, the Sudan, Syria and the USSR.

In addition, an Afro-Asian People's Solidarity Council, in which each member country will have one representative nominated by its national solidarity committee will be convened at least once a year. Egypt has provided the premises of the new organization, and opened the call for funds by donating £E10,000 annually.

It was also proposed to establish an "interim bureau for youth welfare," affiliated to the Secretariat, which would, inter alia, promote the formation of a comprehensive union of Afro-Asian youth and to form a Federation of Afro-Asian Trade Unions and a Co-operatives' Union.

The Political Committee set up during the conference included sub committees on imperialism, disarmament and nuclear weapons, racial segregation, Palestine and Algeria. There were also Economic, Cultural, Social and Organizational Committees. The conference passed resolutions on cultural questions, social affairs, organization and nuclear weapons, and published a "message to the peoples of the world" which reiterated support for the ten principles enunciated at Bandung.

Despite this further effort to pose as a successor to Bandung, however, the two conferences were very different. As an article in the Indonesian Socialist newspaper Pedoman pointed out:

"It (Cairo) is not a second Bandung meeting. The latter was between governments, while the former was attended by MPs and military figures."

"The Soviet Union did not take part in Bandung; in Cairo it sits on the Preparatory Committee. The Bandung meeting tolerated all political tendencies (as is apparent from its resolution condemning colonialism); in Cairo this may not be so, so that the decisions reached there may mean more political gains to the Communists."

The proceedings of the conference and the final resolutions suggest that Pedoman's misgivings were justified. Whereas the official Afro-Asian Conference at Bandung was moderate in tone and reflected prevailing Afro-Asian sentiments of non-alignment, in Cairo there was no attempt to be objective. Thus nationalist aspirations were supported and examples of human suffering condemned — but only those the Communist bloc could support.

Thus the Suez action was condemned, but no one mentioned Soviet armed intervention in Hungary — whose people had only sought to achieve the type of neutral status independent of Power blocs so warmly advocated by most Afro-Asian States. The plight of Cypriots in "concentration camps" was deplored but the far more numerous victims of Communist inhumanity in Eastern Europe were forgotten. The conference was called upon to help Palestinian refugees, but the large numbers of fugitives from Communist oppression reaching Hong Kong at the rate of approximately a million a year, and those re-settled in South Viet Nam (over a million) were ignored. Western military pacts were castigated; the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance, the Warsaw Alliance, and the various acts of Soviet and Chinese aggressiveness that provoked the West into forming defensive alliances were not mentioned.

The Soviet line on disarmament was applauded and that of the West condemned, although the Soviet Union actually tested an atomic bomb on December 28. No one mentioned, or perhaps even remembered, the Baruch Plan for the control and inspection of plants and for the development of atomic energy for peaceful purposes, advanced by the United States in 1946 when that country still had a monopoly of nuclear weapons.

The attitude of the conference towards economic aid was equally illogical. Thus offers of economic aid

from the West were denounced by the Egyptian and Syrian delegates as a new phase of colonialism and a Soviet delegate deplored the fact that so much American aid was of a military character. No one appears to have mentioned Soviet military supplies to Egypt and Syria, or to Afghanistan.

The conference expressed support for the claim of the Japanese people "for the immediate restoration of Okinawa," but ignored the more far-reaching Japanese territorial and fisheries claims against the Soviet Union. Dr. Moumie (leader of the Cameroons delegation) accused Western "colonialists" of trying to exterminate native languages and to kill local religions. The Soviet delegation, which included Central Asians, did not mention either that their own Press continually stresses the importance of atheistic propaganda, or that in the late 'twenties and thirties' the Soviet authorities, despite bitter opposition from their Asian peoples, reconstructed the native languages, introducing first the Latin and then the Russian (Cyrillic) alphabet to replace Arabic script. The last named was regarded as the "alphabet of the Moslem religion and one of the instruments for the enslavement of the masses through the medium of the priesthood" (Large Soviet Encyclopaedia, first edition, Vol. 36, p. 88).

Although the procedures adopted during the conference allowed little opportunity for the expression of opposing views, and resolutions (in Communist fashion) were all adopted unanimously, Press reports suggest that there were some delegates who were disturbed by the pro-Communist slant of the discussions and who attempted to exert a moderating influence by expunging some of the more violent and ill-judged attacks on the West. They were a not very vocal minority, but members of the Lebanese delegation withdrew (according to Jordan Radio) in protest at the Communists' domination of the conference. It has even been suggested that President Nasser himself was disturbed by the Communist orientation of a conference that he had hoped would further Egyptian claims to leadership of the Afro-Asian bloc, and that because of such misgivings he reversed his previous decision to address the conference.

One of the most interesting aspects of the conference was the shift of emphasis to the Middle East. The Afro-Asian concept was an Asian, and primarily a non-Communist, idea. The Communists, at once recognizing its propaganda potentialities, tried to take over the idea as their own. But at the conferences organized in Asia, their efforts met with little success. The Communist-sponsored Asian Conference for the Relaxation of International Tension in New Delhi in April, 1955, was cold-shouldered by the Indian Government, and its claim to constitute a preparatory meeting for the official Bandung Conference was repudiated.

Communist attempts to exploit the Afro-Asian Students' Conference in Bandung were equally unsuccessful, and the Asian Solidarity Movement (launched at the Delhi conference) made virtually no impact upon Asia outside fellow-travelling circles. It was thus not surprising that it was decided to expand the movement to include Africa as well as Asia, and to

hold the Second Solidarity Conference in Cairo. As a Kyodo correspondent in Cairo, pointed out:

"The Egyptians are showing much enthusiasm about holding the conference, and the Egyptian Government is extending full assistance to it. The Egyptian Government has recognized the conference as a semi-official one and will shoulder the bulk of the expenses for it. It will offer the Parliament building as its site. At the previous Asian-African People's Conference held in New Delhi in April, 1955, the Indian Government assumed the attitude of an onlooker; the conference turned out to be just a private meeting."

The decision to establish the headquarters of the Afro-Asian Solidarity Council in Cairo, and the choice of an Egyptian as Secretary-General, confirm the reorientation of the movement, which has been described by one foreign commentator as a "marriage of convenience between Egyptian and Communist propaganda purposes." In this alliance there appears to be little place for the moderate voice of Asia.

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# Freedom of The Press in Communist China

A recent issue of the Communist New Observer (Hsin Kuan Cha) ran a long article on the freedom of the press in the New China.

According to the article, publications were shackled in every possible way prior to 1949 but they have enjoyed freedom — in conformity with article 87 of the Constitution — since that date. Two ponderous proofs of the existence of this freedom are given.

In the first we are told that the "shackles have been removed" by the confiscation of the organisms of publications of the capitalist bureaucracy and by the abolition of all reactionary laws that restrained the freedom of publication." The second proof is the prodigious advance that has been made in all that pertains to the publication of books and this is demonstrated by figures. The following are some of the many that are given:

"At the end of 1956 there were 101 publishing houses of which 82 belonged to the State and 19 were under the combined administration of the State and of private individuals. These employed 9,600 workers or employes and they used 5,000,000 reams of paper. In the period 1950-1956 the new publications that were released numbered 86,000 with a total of 1,780,000,000 copies.

"Marxist writings that were banned previous to the "liberation" now hold the place of honor, as is only fitting. By the end of 1956, 241 works of Marx, Engels, Lenin and Stalin were published in 27,000,000 copies; also 256,000 copies of the Communist Manifesto, 395,000 copies of *Das Kapital* of Marx plus 62,000,000 copies of works by Mao Tse-tung and these not only in Chinese but also in Mongolian, Tibetan, Uigurian, Kazakh, Sibo, Russian, English, French, German and Indonesian."

The article ends pompously: "In a word the Dictatorship of the People

has opened a broad road for publications in China and it effectively assures the freedom of the press for the People."

If you should be so malicious as to ask Yeh Sheng-tao, the author of the article, why — if there is such freedom — so many writers are actually so one-sided or why so many works, including Catholic ones, are destroyed, he will most likely give you a smile of pity and tell you that liberty is for the People and that those to whom you make allusion are not of the People.

There is full freedom if you make yourself a faithful mouth-piece of the Party.

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# The China Labor Front

POSITIONS are changing in such a way on the labor front in Communist China that one would be inclined to regard the movement as a game were it not for the fact that it involves millions of human beings in distress.

On the one hand, there are peasants, apparently no longer able to live in the country or weary of the cooperative regime, who are heading for the cities in ever increasing numbers; on the other, there is the Government with the twofold objective of increasing agricultural production and of ridding itself of discontent persons, which is sending masses of functionaries to breathe the country air. This double movement is verified from Communist sources.

A directive that was issued conjointly by the central Committee of the Party and by the Council of State calls for the establishment of inspection points along the routes of communication — roads, waterways and railways — that lead to large cities. This directive, issued on December 19th, aims to control and arrest the mass exodus of peasants from the country to cities as Party functionaries estimate that 570,000 people of rural districts have fled to the cities this winter. Shanghai alone was receiving a continuous stream of 78,000 peasants monthly.

The Communist press early in December ran the following news items:

— The municipal council of the people of Shanghai, considering the fact that 60 per cent of its 470,000 *cadres* have not as yet faced the class struggle, has decided to send a large number of its functionaries to the labor front and to work of the most lowly kind.

— Mr. Wu Yu-chang, seventy year old President of the People's University of Peking, goes to the country to visit the first contingent of professors and employes (600 persons) who were transferred from the university to work in the fields.

— The power plant of Hsieangyang (Hupeh) is reducing its office staff by 73 per cent in favor of the labor front.

— The different departments of the steelworks of Anschan in Manchuria will send 20,000 of their *cadres* to work in the country.

— The region of Tsinghai is sending 1,785 cadres to the country or to

s barren mountain mining regions.

— The finance and commerce de-artments of the Province of Ngan Toei have transferred 34,000 *cadres* 24 per cent of the total) to lower vels.

— The Academy of Sciences and s affiliates of Peking, have designat-d 1,090 of their *cadres* to participate agricultural production.

— The Province of Canton is pre-aring to send 180,000 functionaries to the fields or to mountainous districts.

On December 6th the press spoke of an army of 2 millions of youth who were "marching in battle order" to "the irrigation front." This referred to the work of digging of basins and wells and the construction of reservoirs and dykes in the Province of Ngan-hoei. An even greater movement is reported on the same date with regard to the province of Shantung where 8 million youth are engaged in winter production.

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# Adopt Latin Alphabet for Chinese

ON December 11th, the Chinese Council of State approved the doption of the Latin alphabet for the ranscription of Chinese characters. Before it is imposed upon the whole of China the new alphabet of twenty-ix letters and four accent marks will have to receive the ap-probation of the Congress of the People but that can really be taken or granted. It is expected that chools will begin to make use of the new system of writing in autumn of his year.

Those who have any notion of the deographic writing of the Chinese and especially those who had to learn the characters will at once realize the importance of the revolution that is n the making. China is now, in its turn, going to try to do what Cochin-china did through Father de Rhodes S.J. and other missioners in the seven-teenth century and what Turkey did through Mustapha Kemal in 1928. Cochinchina and Turkey, however, had relatively small populations and their languages were more or less unified. What is to be tried in China is a colossal experiment upon 620,-000,000 of inhabitants who, while using the same characters in writing, speak several dialects and languages that differ as much among themselves as French does from German.

Kuou-yu, the language which is known to Europeans as *Mandarin* is to be imposed as the national language. This language, which has three to four thousand characters of ordinary use (40,000 learned characters in the classical Kang Shi Dictionary), will then be put in writing with the aid of 26 letters which will be used to indicate the sounds of the national language. Only a Government that is as centralized and as authoritarian as that of Peking could attempt — and succeed — in such a venture.

This reform has been under study by a special commission for seven years. There have been many discussions *pro* and *con* especially during the period of the "Hundred Flowers." (It was not always proper to express

an opinion even in this purely cultural domain.) There are those who look upon the reform as the only possible way to suppress the scandal of illiteracy (80 percent at least) but there are others who think that such a foreign revolution as the use of the Latin alphabet will not fail to separate China from her cultural traditions and her proper mentality.

The question is a very complex one and proponents and adversaries to the plan have presented their good and just arguments. There is a middle position which is held by those who recommend the Latin alphabet for all, plus the study of characters for an *elite*. No doubt this recommendation will be accepted so that the *characters* will, with due proportion, play the same role on the Chinese continent as do Latin and classical Greek in Europe.

It is interesting to note that the name of Father Matthew Ricci S. J. was mentioned by several members of the reform commission during the discussions on phonetization. Father Ricci was a pioneer in that field. The Catholic missioners who in the nineteenth century, created a romanization of writing which was used by more than 100,000 Chinese in Fukien were also mentioned. These, it seems, were neither "imperialists" nor "cultural aggressors."

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# Communist Tactics in Indonesia

DURING the West Irian campaign — the one issue on which all *Indonesians* can reach some measure of agreement — the Communists have seized every opportunity to inflame popular feeling and encourage extremist measures against the Dutch, since it is in their interests, and has long been their avowed aim, to eradicate Western influence in Indonesia. Since Indonesia is not yet in a position to forgo foreign capital and technicians they hope, by this means to open the door to the Communist bloc. This danger was recently stressed in the following appeal to Indonesia by the National Executive of the Praja Socialist Party:

"While extending every support to Indonesia in her demand, the Executive would like to remind that great country that she, with India and Burma, has the responsibility of leading the freedom forces not only against colonialism but also against the more insidious forces of neo-imperialism that communism represents to-day. The policy of non-alignment, the term and concept of the Panchshila themselves, were evolved in Indonesia. Indignation against certain Western Powers is natural and understandable, but it must not be allowed to become a jumping-off plank for those who want to put out the lamps of liberty in Asia. A strong, united, democratic Indonesia is the bastion of peace in Asia, the assurance for the successful emergence of a way of life wholly different from traditional capitalism and totalitarian communism." (Socialist International Information Bulletin. No. 3, Vol. VIII, January 18, 1958.)

Disquiet has also been expressed in sections of the Indonesian opposition Press.

The dramatic developments connected both with the West Irian campaign and the activities of the dissident leaders in the outer islands have indeed tended to obscure the underlying struggle for supremacy between anti- and pro-Communist elements now taking place in Indonesia. And yet the dissident movement is as much a protest against pro-Communist influence as the expression of regional grievances against an over-centralized and inefficient system.

The Indonesian Communist Party (PKI) have taken some years to recover the position of influence forfeited as a result of their premature rising in Madiun in 1948. Not only were most of the Communist leaders killed or imprisoned and the Party organization broken up and dispersed, but also non-Communist Indonesians were antagonized by the treachery of the Communist stab in the back during the struggle for independence.

Communist political resurgence has been achieved primarily by parliamentary tactics. Already in 1954, the PKI, draft program for the 5th National Congress emphasized that the Party should not neglect Parliamentary activities but, on the contrary, should "take the most active part" in them and where circumstances were favorable support the Government or participate in it. These tactics were subsequently endorsed by Khrushchev at the 20th Congress of the Soviet Communist Party, when he stated that, although in Lenin's day revolution could only be achieved by violence, the historical situation had undergone radical changes which meant that in certain favorable circumstances:

"The winning of a stable Parliamentary majority, backed by a mass revolutionary movement of the proletariat and of all the working people, could create for the working class of a number of capitalist and former colonial countries the conditions needed to secure fundamental social changes," he stated.

Shortly afterwards the Italian Communist leader, Togliatti specifically mentioned Indonesia as one of the countries where the Communist prosecution of parliamentary tactics (already being successfully pursued by the Italian Communists) were also applicable.

The result of such tactics in Indonesia is now apparent. Party membership has risen from 49,000 (with 116,000 candidate members) in 1954 to 1,300,000 according to a recent Communist claim which there is no reason to dispute. Communist election results have also been spectacular; in the 1955 Parliamentary elections the Party confounded pre-election forecasts by polling over 6 million votes, and in the 1957 local elections Aidit (Secretary-General of the PKI) recently claimed that the Party had secured 8.5 million votes by mid-1957.

Meanwhile Aidit is careful to stress that the PKI are not planning to seize power by force of arms and that they will continue to support the Djuanda Cabinet. The sincerity of this undertaking is necessarily a matter for speculation. It is known that a few months ago Aidit was seeking to restrain his more hot-headed Party followers from indulging in violent tactics on the opportunist ground that should the PKI engage in an armed

revolt they would only be defeated since they had neither the arms nor the men to secure victory.

The chaotic situation which has since developed may prompt a change of tactics. The Party leadership faces a critical dilemma; they can ill-afford to risk their very considerable political gains by attempting an armed rising unless the odds are overwhelmingly in their favor since a second Madiun would be disastrous to the Communist cause in Indonesia.

On the other hand, they are clearly alarmed lest the present favorably disposed Government should be replaced by one controlled by anti-Communist leaders who would undoubtedly take strong measures against the Party.

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# Asian Leaders See Through Communism

THE present "peaceful subversion" tactics of Asian Communist Parties are based on the assumption that democratic public opinion can easily be intimidated and exploited to paralyse the defence of democracy, and that once they have won power by non-violent struggle they will be unassailable. But in spite of missiles and sputniks, the climate of international opinion particularly Asian opinion is not so favorable to Communist subversion as some Communists believe.

Speaking in Bombay on February 3, Mr. Nehru exposed Communist methods of creating hatred and class warfare. He warned that if they did not give up their anti-democratic tactics there would be civil war in *India*.

Addressing his political supporters on January 28, U Nu, Burmese Prime Minister, said:

"Largely on hearsay and a cursory reading, we at one time impetuously and loudly claimed that Marxism was the same as Buddhism. We are very remorseful for having made such ill-considered and unfounded claim:" He argued that Marxism, based on mechanistic science, has been displaced by more advanced knowledge.

His Party rejected the concept of the dictatorship of the proletariat, he said; it aimed to build a Socialist, not a Communist or State Capitalist State in *Burma*. An exchange of delegations between that country and the Communist bloc has contributed to a better understanding of communism than the Communists intended. Returning from the Soviet Union and China, Deputy Prime Minister U Kyaw Nyein said:

"The mission learned that all Communist countries, also known as people's democracies, are governed by totalitarian rule, which is totally different from the parliamentary democracy system of Burma. No opposition parties are allowed and the Communist Party alone rules the country whether it is approved by the people or not."

From the warm welcome extended to the mission, they had learned that Burma's neutral foreign policy was

orrect. (Rangoon Radio, January 8, 1958.)

The visit of a Soviet parliamentary delegation, which admitted at a Press conference that no organized opposition was allowed in the Soviet Union, provoked wry comments in the newspapers. Hanthawaddy, for example, wrote on January 18 that the Soviet deputies' "right of criticism" is only the right to echo their leaders' views.

Prince Norodom Sihanouk warned his supporters on January 3 that the Communists were trying to subvert *Cambodia*: "I want to proclaim in advance," he declared, "that many countries have not believed in the mortal danger of communism, and when the evidence became clear to them it was too late and impossible for them to come to their senses. Look at Hungary!"

The Prime Minister of the *Federation of Malaya*, Tunku Abdul Rahman, said recently in Saigon that South Vietnam and Malaya were among the few South-East Asian countries to take a definite stand about communism: he hoped that by working together they might persuade other countries to their point of view. Replying to a letter from Mr. Bulganin mentioning "non-interference," the Tunku pointed out:

"Since the middle of 1948 the country has been subjected to the tribulations of an emergency situation created by a group of adventurers whose loyalty lies outside this country attempting to impose by force of arms a way of life that would be wholly unacceptable to and abhorred by the people of this country . . . It is . . . hoped that these elements who are causing so much calamity and suffering to the ordinary people . . . . will take heed of the Soviet Government's view" (on non-interference). (Straits Times, January 25.)

In a lecture on foreign policy at Chulalongkorn University, *Thailand* (serialized in the Siam Rath Weekly Review), the well-known statesman and former Prime Minister, Mom Rajawongse Seni Pramoj, declared that "thought subversion without regard to truth and reason constitutes the gravest danger that this country has ever faced. Through Communist dismemberment of Marxism and distortion of Communist vocabulary Marx himself, after seeing what his disciples had done with Marxism, exclaimed, 'By God, I'm no Marxist'."

Armed aggression is straightforward enough, he said. "So is bidding in our slave market for agents, but thought subversion is really terrifying."

From these statements it is obvious that leaders of Asian public opinion are not so ignorant as the Communists suppose, and cannot be deceived by Marxist jargon into becoming the unwitting agents of Soviet propaganda and intrigue in foreign affairs, or beguiled by internal "United Front" propaganda in their own countries. But this will not deter the Communists from a determined effort to frighten and "brainwash" the broad masses into voting away their freedom.

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# Loopholes In Discipline

THERE are still native people who imagine that under Communist iron discipline everything clicks in perfect harmony and obedience. But human nature, as the Latin poet said, when expelled is forever returning. The stories about Kuan Chuang on the outskirts of Peking with its 15,000 central government employees, the other about the underground racket in Shanghai theater tickets and the one about popular songs, are picturesque examples of human nature ever coming back.

Human nature's revolt against excess of discipline appears in many forms. One of them is now called "regionalism" i.e. favoring of local cadres and opposition to outsiders and to orders from the Party Central Committee. Because of this, the governor and vice-governor of Chekiang province (Sha Wen-han and Yang Ssu-yi) were deposed, and these old Party-card holders were expelled from the Party. As an editorial of the CHEKIANG DAILY expressed it, "Our Party is neither a family clan nor an association of people coming from the same village."

One of the strangest stories of this kind was told at the Congress by Ch'en Chia-keng, a man who after the war lost his money in Singapore and then joined the Communists in Peking. He spoke of his native province, Fukien, the present strategic bastion opposite Taiwan. "Two years ago I spoke with Premier Chou En-lai and mentioned the regionalism reigning in Fukien province. Premier Chou said that such defects prevail in other provinces too."

Thus, a year after the Navigation School of Chimey, Fukien, was suppressed and the students transferred to a similar school in Dairen, not a single student from Fukien was to be found in the Dairen school. Chou En-lai sent, at Mr. Ch'en's request, an order for the opening of a new section in another school in the same locality, but the local authorities ignored the order.

The most startling revelation by Mr. Ch'en concerned the newly built railroad between Yingtan and Amoy. After the Liberation (1949), when the railroad plans were studied, Chairman Mao, Mr. Ch'en says, told him that the new railroad would pass from Hunan throught Juichin (the old revolutionary base of Mao in Kiangsi) and Lungyen in Fukien, to reach Amoy. It was to be a 800 km long line which would pass through the mining areas. Later "I do not know how" the plan was changed to a 600 km long road which does not touch the mining areas. "This is the result of wicked regionalism," Mr. Ch'en comments.

The present purges, in and outside the Party, are intended to redress discipline and enforce obedience. The chief rightists were officially expelled from the government and the Cabinet was reorganized, while Mao's pedestal was elevated again to the heavens. Some people are puzzled: His pictures are everywhere; is this still 'collective leadership', or is it 'the cult of personality'? The answer is simple: "It is not the cult of personality; it is merely the ardent love of leader." L'amour, however, is not always ardent.

— *China News Analysis*

*Editorial comment from Catholic papers in the Far East —*

# Press Review

*Hong Kong Sunday Examiner*

## New Christians

THE growth of the Church through conversions goes on continuously wherever Catholic life is vigorous, and in itself it creates no new problems for a parish or a diocese. When converts enter a well-established parish, they are absorbed easily into the life of the parish and quickly learn those elements of Catholic life which cannot be fully grasped by them during the catechetical instruction which precedes their reception.

But the growth of the Church in Hong Kong in recent years has been so abnormal, the number of converts has been so great, the old Christians have been so outnumbered by the new, that the tasks of the parish priest, already burdened with instruction classes, have become overwhelming. One fears that very many converts are not receiving those helps and supports which they have a right to expect during their first years in the Church.

The law of the Church which deals with the duties of parish priests specifies that the parish priest must provide facilities for the faithful to hear Mass and receive the Sacraments and adds that he must know the members of his flock. One has but to recall these laws in order to see how abnormal is the present state of the Church in Hong Kong: the faithful are far from having adequate facilities for hearing Mass and approaching the Sacraments, and the new churches that we need are necessarily slow in materializing; while for a parish priest to know, as he should, all the members of his increasing flock would require superhuman powers.

Many new parishes have been instituted, and in these, conditions are probably better than in the old, for they are more compact and it is easier for the priest to know his own. It is the older parishes which have become unwieldy, and in them there is an ever-present problem if the work of assimilation is to be properly carried out.

Fortunately most of them have church halls which make the holding of social functions easier, and organizations for Catholic action which relieve the parish priest of some part of his burden. Parish social functions are not just amusements or entertainments: the Catholics of the parish should be eager to attend them and to take any other means they can to get in touch with these new Christians, realizing that many of them have problems which we could perhaps solve with a word.

Our Lord, in pouring out His grace upon Hong Kong, has laid upon all of us a duty, which is also a privilege, to do our part in promoting this great growth in our Church. Taking new converts to Catholic institutions and functions, introducing them to Catholic literature, doing everything possible towards making them feel at home, is to show in as real a way as we can that Christians love one another and by their love prove themselves true disciples of Christ.

It only remains to say that we have a very grave problem here and any suggestions towards easing it or solving it, whether from old Christians or from the converts themselves, will be welcome.

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*Pakistan Christian Voice*

# The World's Greatest Menace

THE world today is passing through one of the gravest hours it has ever known. Pope Pius XII has recently said: "It is perhaps the gravest since the beginning of Christianity."

Time and again the Church has faced danger and crisis. Let us recall a few of her trials. There was a long persecution under several Roman Emperors. There was the rise of Arianism in the fourth century, which denied the divinity of Christ. There were the invasions of the Barbarians — the Huns, Goths and Tartars. There was the great anti-social heresy of the Albigenses, which, like communism today, caused hatred, wars and persecutions to be spread throughout Europe. With the presumption of Luther and Henry VIII, there came another heretical disruption of Christian unity; then utter materialism and atheism. These, and many more, subjected the Church to the most severe trials, yet from each of these nefarious attacks she emerged victorious and strong, the invincible upholder of the true faith.

Today, the Church is facing a greater danger than those previously experienced. The world today is in a sorry plight. Even in this century we have had two global wars, depressions and yet still more desolation, ruin and sorrow. Rivers of blood have flown — rivers of tears have been shed, yet the world is till in confusion. Atheistic communism is spreading its errors throughout the world. Red Russia with its scourge of godlessness continues to wipe out more nations, subjugating them behind the Iron Curtain. The allies of Satan, from pink to blood red, continue to engulf many nations. The black deluge of materialism — godless communism — which inundates the world, has reached a terrifying peak, undermining the home and destroying the sanctuary.

And amidst this atheism and materialism we find a dreadful apathy and an unaccountable lack of the realization of the impending calamities that must eventually and inevitably follow. What are we to do about this chaotic state of world affairs?

Our Lady of Fatima has given us the means to overcome this great menace. At Fatima, she predicted what would happen if her recommendations were ignored. Her predictions have come to pass because of

the disregard of her heavenly warning. Communism has spread to every land. It has stirred up wars and persecutions. It has persecuted the Church in Poland, Hungary, Czechoslovakia, Jugoslavia, Romania and others. Nations one after another have become the satellites of Red Russia — look at Lithuania, Esthonia, Poland, Romania, Bulgaria, Hungary, Korea, Manchuria, China, parts of Germany and Indo-china — all subservient to godless communism.

The trends in India, Ceylon, Burma, the Middle East, Belgium, France, North Africa and South America are very ominous, since powerful organizations are already at work to corrupt the faith and morals of the people. Atheists, anti-clerical Freemasons, and ultranationalists have combined to give, knowingly or unknowingly, power to communism and to weaken opposition to it. There is no doubt that the world is fast being Sovietized, while politicians wrestle with the affairs of the world seeking a peace which the world cannot give. Still the battle between the Church and communism goes on unabated. The Church is undergoing one of its severest persecutions. How many bishops, priests, religious and laity have been martyred by Communists ! Speaking of this great menace, Cardinal Gonsalves Cerejeira of Lisbon, said:

"The dilemma is plain, Christianity or communism, and there is no escaping from it. Either society must turn sincerely towards the Church of Christ, renewing itself by means of the Gospel, or communism will triumph in the world not destroying the Church which has divine guarantees, but destroying Christian civilization, as we know it, that is society founded on liberty, truth and unity."

Thus there are two camps — the Church of Christ and communism. The Holy Father speaking to the pilgrims of Fatima in 1946 said: "In this conflict there must be no neutrals, no indecisives." In these words we see the Message of Christ Himself; "He who is not with Me is against Me." To be apathetic in this great battle is to be against Christ and with the enemy.

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*The Ceylon Messenger*

## An Insidious Campaign

WE celebrate this year the tenth anniversary of our freedom. With ten years of independence behind us, there should of course be a certain sense of national maturity about our objectives and our policies, and a dedication to the true ideals of democracy; rendering to all citizens the individual freedoms which the larger one necessarily demands.

That is why we feel particularly disturbed and, shall we say disillusioned, that we approach this tenth anniversary of independence with a sense of insecurity and uncertainty, and even of frustration.

We are not speaking of the labor unrest, of the chaotic conditions in the port, of shipping lines bypassing Colombo and of food supplies rotting

inside ships, but rather of another manifestation of this denial of democratic freedom by the very persons who pay the most ostentatious lip-service to the ideals of democracy and freedom.

For some time now, there has been an all-out compaign for the take-over of Assisted denominational schools. The Buddhist Commission Report, which made a cheap gibe at the "myth of parent's rights," went on to set down even a time-limit for the take-over of all Assisted schools. And ever since that time, certain organizations have continued to whip up the campaign, and to clamor for immediate action. Particularly active in this sphere has been a body called the Buddhist Advisory Council to the Minister of Cultural Affairs, which, instead of tendering advice about matters concerning Buddhism, has initiated and sustained a campaign for the take-over of schools where over 50 per cent of the children belong to a religion other than that of the Manager. Their latest outburst of activity has been still another deputation, this time to insist that these schools be all taken over without any such thing as compensation!

It is obvious that there is an organized campaign afoot to eliminate denominational schools and that their very existence is at stake. It reminds us very forcibly and uncomfortably of how the Soviets in 1917, the Fascists in 1922 and the National Socialists in 1935 all pounced upon the schools as the surest weapon of securing for themselves a specious popularity and of entrenching themselves in power.

Let us say it quite clearly: the present campaign to convert Assisted schools into State schools threatens one of our most cherished rights — both as Catholics and as citizens of a free and democratic country. We are not speaking, as some would pretend we do, of a higher efficiency in our schools; we are not invoking a better spirit or a more educative atmosphere. We leave that to the judgement of others. But we do ask, and we intend to go on asking, that our schools be allowed to continue, untrammelled and undisturbed, for the one dominating reason that the denominational school is the institution that satisfies the parent's right to have his child educated according to his ideas (consonant, of course, with the State's right to require certain minimum standards of education in order to fit the child for his civic duties) — and this is a right which no one can take away from the parent.

It is not generally known that the system of denominational schools is a colossal saving to a government which is already overburdened with heavy financial liabilities. For, in the case of Assisted schools, not a single cent of the total capital expenditure comes from government; in other words, the country is provided with a ready-made school. And yet, this is not the basic reason why we ask for the assisted school; our demand for the denominational school is not primarily one of expediency. The parents have a right to the denominational school if they want it, and to refuse it to them would be a tyrannical abuse of State authority. Our demand is one of principle; and on this, the Church would never compromise.

The country knows well that the Minister of Education, Mr. Dahanayake, has resisted these moves, stating quite categorically that the government could not afford the luxury of taking

upon itself an additional financial burden when so many schools have to be built, equipped and adequately staffed, and many more to be improved. A mischievous move has now been set afoot, clamoring for the immediate take-over without compensation. No democratic citizen can possibly envisage such a solution, as it would mean State robbery of religious property.

We feel confident that a government which came into power with such an enormous fund of goodwill, can never and will never take a suggestion of this kind with any degree of seriousness. It is unthinkable that our democratic government could even consider such a flagrant violation of justice.

What worries us now, is rather the wider question of the entire future of our schools. We appeal once more to government, to remove the uncertainty, ease the tension, and thus to make it possible for all of us to put our hands to the plough in the task of nation-building, instead of frittering away much-needed energies on the insecurity of today.

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*Philippine Baguio - Mountain News*

# Communism And The Lay Apostolate

IN his memorable address to the second world congress of the lay apostolate, the Holy Father made some points which are of vital importance for everyone who is concerned with the best methods to use in the fight against communism.

Speaking to over 2,000 delegates from more than eighty nations, he said that "the Church of Christ does not even consider abandoning the field to her declared enemy, atheistic communism. This fight will be fought to the end, but with the arms of Christ."

What are these "arms of Christ"? The remainder of the Pope's address spells out a little more clearly what he means.

Laymen, he said, should be armed with an apostolic spirit, but this is not enough. They should particularly have a firm and deep understanding of the Church's social teachings as well as a good grasp of economic, political and social matters in general. In another part of his message, he spoke of the special need for lay apostles to spread the Church's social doctrine in Asia and Africa.

It is interesting and not a mere coincidence that the Supreme Pontiff devoted his "anti-Communist" approach to an exposition of the twofold need of apostolic motivation and the social teachings of the Church. He was only following in the footsteps of his predecessor, Pius XI, who used almost the entirety of his famous encyclical letter on communism to impress on his readers the need of an understanding of the Church's social principles and practical suggestions for their propagation.

It is not that Pius XII is unaware of the military aspects of the problem. He has, indeed, on occasion indicated that the free world must protect itself adequately against Red treachery and military force. The real reason for his "social" approach

to the problem of communism is that he sees beyond the superficialities of the power struggle to the real inner struggle taking place in the hearts of men between Christ and Satan.

We of the West represent Christ only insofar as we have incarnated Him in our own lives and the life of our society. The Holy Father is concerned that Christian principles become vital in our social institutions so that in the monumental struggle now going on men will be able to see that Christ and Christian social principles are far superior to the evil totalitarianism of communism. If Christ and His principles are not made manifest in the West, we will have relatively little to offer to those who are beguiled by the high-sounding words of the Communist ideology.

As part of the fight against communism, the Holy Father insisted on the formation of an apostolic spirit in the young. He had special words of praise for the work of the Catholic press and Catholic institutions for their work in bringing about this formation. And he indicated that parents can play an important part in instilling an apostolic spirit in their children.

Perhaps the balance in the long-range cold war against the evil that is communism is more in the hands of parents and others who are concerned with the formation of the young than we now realize.

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*Bombay Catholic Examiner*

## Generous Gesture

THE announcement that the American Government has made an offer of a 225 million dollar loan to India comes at a time when grave doubts have been entertained about this country's ability to put even the core of the Second Five-Year Plan through. A foreign exchange gap of about 1400 million dollars has been envisaged and the proposed loan will therefore go some way towards bridging that gap. Even though the amount offered falls short of the amount expected (about 300 million dollars were exepected) still it is considerable and will be moreover supplemented by food gifts and is as much as could be gathered without having recourse to Congress.

With the amount offered some of the development projects which have already been started and which could not be left half done will now have a chance to be completed. It must be remembered that the help comes also at a time when there has been considerable resentment in America about criticisms that have been made in this country about American foreign policy and when there has been a great deal of suspicion about the precise meaning of the Socialistic pattern of Society in the country. Add to this the present reluctance of the American people to give any foreign aid for which there do not seem to be any adequate returns and the gesture of the American Government appears really magnanimous.

No doubt the Russian aid might have something to do with the offer, but the Russian aid was much too small and in comparison with past American assistance altogether insigni-

ficant. Mr. Krishnamachari's tour and the efforts of the Industrial Delegation must also be credited for the amount offered but perhaps more than all these, it is the American goodwill towards this country about which Cardinal Spellman spoke in Bombay and the native American generosity that have been responsible for the aid. Russia's small gifts have had inestimable propaganda value — this handsome gesture should now convince us that it is the Americans who are our real friends in need.

*Philippine Catholic Sentinel*

## 'Nationalizing' The School

A number of bills have been filed in Congress seeking the "nationalization" or "Filipinization" of private schools. In brief, the authors of these bills seek two things. One that the management of the schools be in the hands of Filipino citizens; and two, that the instructors in such subjects as Philippine history, civics and government — in short, all that has to do directly with citizenship training — be Filipinos.

It is hard to escape the feeling that these measures are aimed at Catholic schools, many of which have been established here and are under the management of foreign missionary priests, Brothers and nuns.

In many places these schools provide the only opportunity for Catholic parents to give their children a Catholic education.

In many instances these foreign priests and nuns established their schools in response to the request of the community, and on the invitation of the local Bishop who was often a Filipino.

These schools serve Filipinno children. Their lay teachers are almost all Filipinos.

What's wrong with them that some of our legislators seem dissatisfied?

Could it be that the fact that they are managed by foreigners prevents them from turning out good, solid patriotic citizens? But Rizal, Quezon and many another great Filipino patriots were products of such schools.

Many of our leaders in business, in politics, in education, in industry — even some of our foremost spokesmen of nationalism — were at one time or another trained in schools established and maintained by foreign missioners.

Are the products so bad that a radical change is needed?

Would to God that there were enough Filipino priests and nuns to take care of all the educational needs of our Catholic people. But the Church in the Philippines still suffers from the lack of native vocations. Until such a time — and please God, it will come — we must rely on the unselfish dedication of these "foreigners" who have done more for the Philippines than some of our politicians.

We suggest that the legislators concerned channel their nationalistic fervor, which is not bad in itself, along more positive and constructive lines. There is no need to multiply our difficulties. We have enough as it is.

# NOTES AND INFORMATION

## Congregation for Propagation of Faith Now in Charge of 690 Jurisdictions Throughout The World

THE Sacred Congregation for the Propagation of the Faith has reported that it is now in charge of 690 ecclesiastical jurisdictions throughout the world.

Charged with the spiritual care of 31,894,515 Catholics and 3,218,724 catechumens, the Congregation directs the work of the Church in mission areas.

According to its statistics, the Congregation's jurisdictions include 78 archdioceses, 292 dioceses, 197 apostolic vicariates, 114 apostolic prefectures, six independent abbeys and three independent missions.

Within these territories, the Congregation exercises great authority and has power to deal with matters that would normally be referred to other Congregations in non-mission areas. It examines and approves the constitutions of religious communities, the reports of episcopal synods and conferences, and the statutes of regional seminaries in mission territories.

A total of 26,350 priests, native and missionary; 9,962 Brothers, 66,185 Sisters, 113,421 catechists, and 158,368 teachers, are at work in these territories.

Also under the wing of the Congregation are 22 religious congregations of men and 26 of women, as well as societies and seminaries founded to train missioners and all religious attached to missions in so far as they perform missionary work.

His Eminence Pietro Cardinal Fumasoni Biondi, Prefect of the Congregation, has an audience with His Holiness Pope Pius XII on the fourth Thursday of every month to discuss and report on its affairs. Its secretary, Archbishop Pietro Sigismondi, meets with the Pope on the second Thursday of each month for the same purpose.

Included under the Congregation's jurisdictions are the following pontifical missionary organizations:

— The Pontifical Organization for the Propagation of the Faith, an association of faithful all over the world which aims at helping the mission effort with prayers and donations. The National Director in the U.S. is Auxiliary Bishop Fulton J. Sheen of New York.

— The Pontifical Organization of St. Peter Apostle for the Native Clergy, which trains native priests.

— The Pontifical Missionary Union of the Clergy, which aims at increasing the zeal of priests, creating missionary vocations and developing love for the missions among the faithful.

— The Pius Association of the Holy Childhood, which encourages Catholic children in all countries to become interested in the salvation of their pagan brothers.

The Superior General Council of the Pontifical Organization for the Propagation of the Faith supervises th

International Fides News Agency. This agency issues a weekly information bulletin in five languages and distributes news, photographs and documentary films on the missions to many newspapers and magazines.

## Liturgical Changes Need Permission of Holy See

THE Supreme Sacred Congregation of the Holy Office has issued a notice to Ordinaries admonishing them not to introduce or suppress elements of liturgical ceremonies without due authorization of the Apostolic See.

The document took note of cases where priests have sought through publications to insert prayers or scriptural reading into liturgical functions or into the celebration of Mass, and have attempted to eliminate other texts on the pretext of reviving the ancient liturgy of the Church or of promoting the participation of the faithful in the sacred rites.

The admonition recommends that Ordinaries warn members of the clergy that the task of establishing rules and directives pertaining to the liturgy and of approving liturgical books and new litanies to be recited in public belongs to the Holy See.

It added that prayers and pious exercises in churches as well as oratories must be submitted to the local ordinary for his examination and cannot be used without his explicit permission. In difficult cases, the Ordinaries are instructed to submit the matter to the Holy See.

## Pope's Address To Religious Superiors Seen As Sequel To Former Talks Stressing Discipline

HIS Holiness Pope Pius XII's address to the superiors of religious orders has been interpreted here as a firm reminder of the need of discipline for all who have taken religious vows.

Authoritative churchmen here consider the address to be complementary to the call for discipline and mortification which the Pontiff issued at the time of the general meeting of the Society of Jesus last September.

It is also seen as a sequel to another discourse which the Pope delivered during the 1950 Holy Year to all Religious in the world.

In commenting on the address, an official of the Sacred Congregation of Religious said a general trend has been noted in postwar periods in which some Religious — military chaplains and those who suffered imprisonment — have shown a desire for innovation.

These same elements have also shown intolerance toward strict religious discipline, he added. Occasionally these Religious seek to interpret the rules of their order subjectively and refuse to recognize the necessity for "blind obedience."

The official also noted that an excessive interest in solutions of social problems has led some Religious to adopt extreme positions which cannot be approved by competent religious and ecclesiastical authorities.

In his most recent address, the Pope repeated his warning, voiced earlier in the encyclical "Humani Generis," that "there is no lack today of those who "too fond of novelty . . . seek to withdraw from the guidance of sacred teaching and are therefore in danger of drawing away, little by little, from revealed truth and leading others with them into error.

In his 3,000-word discourse, delivered in Latin, the Pontiff specifically addressed the superiors of Religious, drawing on Scripture and the rules of St. Benedict. He counseled them to rule their subjects with firmness and certainty.

"Superiors of the states of perfection must constantly draw the rules to direct their subjects, not by what is said by the crowd, not by what is brought forward as a novelty to be taught and followed while rejecting the thoughts of the most ancient fathers, not by what appears to be in tune with the times, but from the pure source of revealed truth and the rules of ecclesiastical teachings," the Pope said.

He forewarned superiors that their task must sometimes go contrary to the opinions of the majority and that they must sometimes appear to be old fashioned in preserving the observance of their rules.

He cautioned them, however, that errors in discipline, as errors in matters of faith, would "by their nature lead to ruin and would undoubtedly delay and prevent men from seeking the Supreme Good in the proper manner."

The Pope counseled that superiors, "beginning with the premise that all are subject to error, should be willing and anxious to meditate and ponder upon opinions of learned and wise men and should give ear to those whom their own rules designate as their counselors.

"Therefore never forget that it is the superior's duty to guide his subjects with firmness, although with all the humility and charity of Christ, whatever may be the vain arguments put forward by those for whom the yoke of religious obedience seems too heavy for our time.

"Remember also that the Divine Judge will demand an account of souls not only of individuals but also of him to whom they have been entrusted."

The Pope took note that with the passage of time new spiritual demands have brought forth new forms for the pursuit of Christian perfection. He also recognized that each of these demands is different.

Those things proposed as rules for monks, he said, must differ from those proposed for regular clerics, as well as those for Religious must differ from those proposed as rules for members of the recently created secular institutes.

However, all must have one thing in common — a spirit of detachment from the world, the Pontiff said.

"The Lord is such that He cannot be served perfectly if He is not served alone," he declared.

Although Religious should be detached from things of the world, the Pope took cognizance of the fact that demands of their office would require the use of certain commodities.

He reminded the superiors that their manner of judging, acting and evaluat-

ng must be different from that the world, even to the point of appearing foolish. But to preserve orthodoxy they must remain faithful to the practices of prayer, meditation and study of the recognized authors on spiritual life.

Obedience, like the spirit of separation, he pointed out, must be common to all religious communities, whatever their other differences.

"Observance of the rule in all states of perfection has always been unpleasant for human nature which is inclined to laxity. It is all the more unpleasant for men of our times, since they are accustomed to greater freedom before their conversion to the state of perfection.

"It is unlawful, however, to esteem it less, or worse, to abandon it for this reason, although you have rightly adapted it to those things which do not violate its substance. . ."

The Pope recalled that in former years superiors general had organized a union and that it had been given approval of the Holy See. He advised them now to preserve this union inspite of difficulties that had arisen from the differences of nationality, custom and rule.

The good effects of union, he said, should be preserved by the exercise of Christian charity and by their common aims.

Superiors were warned by the Pope against undue ambition to swell the ranks of their communities at the sacrifice of selectivity. He told them, instead, to have faith in God who, when properly served, would Himself take care of the needs and growth of their societies.

## *Sacred Congregation Lays Down Rules for Mass Said by Infirm or Blind Priests*

THE Holy See has issued new rules for blind and infirm priests to observe in the celebration of Mass.

The rules were set down in a decree issued here by the Sacred Congregation of Rites and published in the Acta Apostolicae Sedis, official publication of the Holy See.

"The infirm or nearly blind priest, who suffers either accidentally or habitually from poor vision and who cannot read large type, may apply to the Sacred Congregation of Rites for a faculty allowing him to celebrate. . . the votive Mass of the Blessed Virgin Mary or the daily Mass for the Dead," the decree says.

The instruction also declared that when a priest becomes completely blind, he must abstain from saying Mass until he is given a new privilege to do so by the Sacred Congregation of the Sacraments. Also, in such a case, the instruction said, a blind priest must be accompanied during his celebration of Mass by another priest, under pain of grave sin.

The instruction also laid down detailed rules for the celebration of the votive Mass of the Blessed Virgin Mary and the daily Mass for the Dead.

# No Such Things As 'Party of The Catholic Church,' Jesuit Author Declares

A political party cannot claim to be the party of the Catholic Church even if its leaders are Catholics and its ethical and social doctrine is drawn from Catholic teachings.

This is the conclusion of Jesuit Father Salvators Lener in an article published by Civilta Cattolica, Rome Jesuit fortnightly.

Father Lener said that Catholic political parties are often found in countries which have secularistic parties with established anti-religious and anti-Church policies.

In these countries Catholic parties are not working for the spiritual and temporal interests of the Church, but are dedicated to the "political interests of all Catholic citizens," Father Lener declared. The protection of Catholics who are "at the same time active members of the state and faithful members of the Church" constitutes the major aim of political parties which draw their inspiration from Church teachings.

Father Lener said that Catholic parties in countries with large Catholic populations should not be considered identical with the Church because the parties represent political interests. These parties should be looked on as the political instruments of the state and not of the Church, he said.

When the Church speaks "in the light of the principles of the Gospel and of natural law" on the "right doctrine with regard to temporal matters such as political, social economic or international relations or when she condemns a social, or political doctrine as contrary to these principles, she does not enter into the concrete sphere or the historical order of the individual state," Father Lener said.

In such matters, the Jesuit writer declared, the Church "acts in a most normal manner."

In countries which tolerate extremist parties or subversive organizations or anti-Church "laicist" movements, he said, "the presence of Catholic parties becomes an indispensable means for the defense of the welfare of the state and of its democratic regime."

In such countries, Father Lener argued, the concentration of Catholic votes on strongly Catholic parties becomes a necessity which takes precedence over preferences for the strictly political or social programs of other parties.

This is so because believers not only hold their religious interests above every other contingent political interest but mainly because Catholic citizens demand the right to be "citizens and Catholics, simultaneously and in a stable manner, without any struggle of conscience; members of the state and sons of the Church," Father Lener concluded.

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## Bishops Given Permission To Change Amount of Beeswax, Oil in Candles

THE Sacred Congregation of Rites has issued a decree permitting bishops' conferences in each country to determine the amount of beeswax and oil to be used in making candles for liturgical functions.

Previously these candles had to be made of a prescribed amount of beeswax and oil.

The new decree, published in the Acta Apostolicae Sedis, official publication of the Holy See, was issued at the request of a large number of bishops throughout the whole world.

The decree reads in part:

"In the light of present circumstances, which often do not allow the major part of candles to be made from the above mentioned products (beeswax and olive oil), the episcopal conferences of every nation are given the faculty to determine the precise extent to which beeswax, olive oil and other oils . . . can be diminished in order that these candles may still be used for liturgical purposes."

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## Swiss Catholic Architects Unite To Design Churches for Missionary Countries

SWISS Catholic architects have united in a foundation which will provide free planning and designing of churches for missioners throughout the world.

Known as the Christian Union of Architects for the Missions, the group has set up its headquarters in Zurich, Switzerland under the direction of Msgr. Walter Wider of Haeggenschwil, St. Gall canton, and sculptor Albert Wider of Widnau.

The union will design mission churches which are in keeping with native cultural traditions and adaptable to local climatic conditions.

Designs for Africa and Taiwan have already been submitted to several missionary agencies.

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## New Organization of Architects Invited To Exhibit in Civitas Dei At The Brussels Exposition

THE Christian Community of Architects for the Missions, which has its headquarters in Zurich, Switzerland, has been invited to exhibit models of its work at the Brussels International Exposition.

Officials of Civitas Dei, the official Vatican exhibition pavilion at the Brussels fair, expressed their interest in the work of this recently founded organization. They said that an exhibition of its work may stimulate worldwide support for the new organization.

The community was founded last July by Albert Wider, noted Swiss

sculptor. Mr. Wider spent several years in Africa working for missionary bishops and receiving only enough money to provide for his immediate needs. On returning to Switzerland, he called upon architects to place themselves at the disposal of missionary bishops and study their needs.

The community provides free planning and designing of churches, schools, mission dwellings and other necessary buildings for missions throughout the world. Some of Europe's leading architects have joined the organization.

The plan of the community is to design buildings in keeping with native cultural traditions and adapted to local climatic conditions. Several designs have already been executed and have won high praise from architectural experts in various parts of the world.

Among the most notable of these are the chapel of the Kisubi Seminary near Lake Victoria in Africa, designed by Miss. J. de Sury of Zurich; the Professional School of Taiwan, in Taipei, designed by Juste Dahinden of Zurich, and the Cathedral of the White Fathers at Kitega in Uganda, designed by Istvan Jankovitch, former professor of architecture at the University of Budapest, in collaboration with Brother Alex Marzohl of the Swiss Foreign Missions Society of Bethlehem.

## *About 300 U.S. Jesuits Affected by Reorganization of Order's Missions in The Far East*

MORE than 300 American Jesuits are affected by new decrees of Father John Baptist Janssens, Superior General of their order, reorganizing the missions of the society into new jurisdictions.

Father Janssens' first decree establishes a Province of the Philippines. Formerly under the direction of the Jesuit Fathers of the New York province, the Philippine missions are now completely autonomous, with a limited dependence upon the New York Province for personnel and financial aid. There are 470 Jesuits in the Philippines, and more than 55 per cent of them are from the U.S.

The second decree divides the Province of Mexico into two new provinces, North Mexico and South Mexico.

All the missions of the order in China and throughout the areas in which Chinese refugees live have been united into the Province of the Far East by the third decree. There are sixty-three U.S. Jesuits, members of the California province, working in this area.

Jesuit missions in Madagascar were united by the fourth decree into a vice province dependent upon one of the order's French provinces.

The final decree organizes Jesuit missions in Chile into a vice-province.

According to the general practice of the Society of Jesus, U.S. Jesuits who have taken their final vows in the Order will automatically become members of the new provinces in which they have been working as missioners and no longer belong to their home provinces. Those who have not yet pronounced their final vows remain attached to their U.S. province until they take final vows.

## Holy See Urges Early Baptism

THE Sacred Congregation of the Holy Office has published a decree urging Catholics to have babies baptized as soon as possible.

The decree, published with the approval of His Holiness Pope Pius XII, urged pastors and preachers to instruct the faithful in this obligation under canon law. It said that the custom of putting off baptism has been introduced for unjustified reasons, for convenience or for liturgical reasons.

The decree said this delay has been favored by certain theories regarding the eternal fate of children who die unbaptized which are completely lacking in sound reasoning.

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## Bishop Says That Many Catholics Lag Behind Holy See's Social Teachings

BISHOP John J. Wright of Worcester, Mass., has charged that many Catholic people lag behind the Holy See's social teachings and in the United States this is shown in the field of international movements.

"It is curious, but a fact, that the generality of Catholic people within the various nations, however progressive they may otherwise be . . . . too frequently lag behind the Holy See, conservative though it is supposed to be, in social questions."

The Massachusetts Bishop said that "this moral and cultural lag, to state it charitably, is due to various reasons, partly historical, partly sociological, partly psychological, partly cussed."

In this country, he continued, "our clergy and laity have lagged behind the Holy See in understanding the reality and the nature of the international community, as well as the necessity for its worldwide organization."

This lag shows itself, he stated, by the small number of Catholics identified with programs for the study of peace, world order and international organizations.

Referring to the December, 1956, message of His Holiness Pope Pius XII in which the Pontiff called for the strengthening of the United Nations to secure peace, Bishop Wright said:

"Many devout Catholics, one fears, would hesitate to utter the kind of endorsement Pope Pius XII gave the United Nations ..... lest they be suspected of 'pinkiness' or 'fellow-travelingness' and general patriotic degeneracy."

However, he said that there is "enheartening evidence of a change in the younger generation — college men and women — who seem to be far more enthusiastically on the side of papal teachings than were their fathers."

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## Roman Congregation Urges Improved Latin Teaching

THE Sacred Congregation of Seminaries and Universities has urged seminaries throughout the world to improve their methods of teaching Latin.

In a letter sent to bishops, the congregation stressed the great importance to future priests of the knowledge of Latin in connection with liturgy and the sacred sciences.

To achieve better results from Latin courses now taught in seminaries the congregation suggested:

1) Seminaries seriously consider the selection of capable professors of Latin;

2) Teaching methods stress not only grammatical and literary knowledge but also the language's wealth and spirit;

3) Latin students be encouraged to make full and good use of their hours devoted to studying the language.

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## Bishop Sheen Urges That U. S. Administer Some Foreign Aid Funds Through Missionaries

SOME U.S. foreign aid intended for social and medical care of the underprivileged should be funneled through religious missionaries, states Auxiliary Bishop Fulton J. Sheen of New York.

The Bishop called on the United States to utilize these "great forces of service and charity which are ... scattered throughout the world." He suggested that missionaries would be especially qualified to administer foreign aid since they "live with the underprivileged people . . . speak their language, share their hunger and are identified with the people."

Bishop Sheen spoke at a one-day conference on foreign aspects of U.S. national security, held at the request of President Eisenhower.

Among others who addressed the meeting were former President Harry S. Truman, Vice-President Richard M. Nixon, Secretary of State John Foster Dulles, Adlai E. Stevenson and former Secretary of State Dean Acheson.

President Eisenhower spoke at the dinner closing the conference. The invocation preceding the President's address was delivered by His Eminence Samual Cardinal Stritch, Archbishop of Chicago.

Urging that the U.S. administer part of its foreign aid through missionaries, Bishop Sheen pointed out that the Society for the Propagation of the Faith, of which he is national director, last year aided some 85 million underprivileged persons.

He called attention also to the missionary activity of various Protestant denominations, which spent some $44 million on such activities last year, and to Jewish social work.

The Bishop emphasized that his suggestion applied only to social and medical aid. He stressed that he was not speaking of aid "for purposes of apostolate." He asked, "why shouldn't these religious groups engaged in social work be aided socially?"

He added that by putting funds for social assistance at the disposal of missioners "we would remove the stigma that the only reason we're giving economic aid is the political one.

The speaker warned that U.S. foreign aid will be largely a failure as long as it is wholly materialistic. American belief in God and the Communists' repudiation of religious belief, he asserted, make the Soviets "suspect by all the people of Asia and Africa."

The U.S. has a "moral duty to aid the underprivileged," Bishop Sheen said. He asserted that aid should be given with the recognition that "both the giver and the receiver have their respective needs."

"The underprivileged countries," Bishop Sheen declared, "need our machinery for their fields, our clothes for their backs, our shoes for their feet, and our food for their stomachs.

"But we have need too; we are poor in another way. We need to justify our wealth by sharing it... Therefore with humility and not with pride and superiority, we extend our hands to the needy. Theirs is the burden of being underprivileged; ours is the burden of being overprivileged."

Turning to foreign aid as a weapon against communism, the speaker warned that it is not effective "of and by itself." He said that "it is conceivable that the Soviets could give more than the United States, because they give greater primacy to creating new slaves through world imperialism than to adequate production for those presently enslaved."

He also warned that "seeking to win other peoples into our orbit by economic means alone . . . . would be to put ourselves on exactly the same basis as the Soviets, namely, materialism."

Bishop Sheen pointed to the existence of Moslemism as a "third world power." He said that "already the anti-God forces of the Soviets have won over some of (the Moslem) governments and largely because we have been silent on the fundamental difference between them and Soviets... belief in God."

He urged that "the foreign aid of the United States must introduce some factor besides the economic, political and military one which is the strongest in our national traditions and one which the Soviets not only lack but repudiate.

"They have one fear in our dealing with the rest of the world, that we will take cognizance of that defect which makes them suspect by all the peoples of Asia and Africa, and that is, our belief in God, the dignity of the human person, the freedom of conscience, and the principle that the state exists for man, not man for the state."

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*"Catholics are saddled with a great responsibility. They above all, that is to say, must realize that they are called upon to overcome every vestige of nationalistic narrowness, and to seek a genuine fraternal encounter of nation with nation."*

*— Pope Pius XII*

# Book Reviews

## 600 Million Chinese

**By Robert Guillain. 310 pp. Criterion. US $5.**

Robert Guillain, correspondent for the Paris newspaper *Le Monde,* is a reporter of the first rank. Last year the Chinese Communists granted him permission to visit China and to report his findings. At the time he was the only Western reporter permitted to visit the country who had been assigned to China prior to the triumph of the Communist Revolution. Accordingly, Mr. Guillain was in the enviable position of being able to make a comparative survey, and his report of *600 Million Chinese* is probably the most informative firsthand report on Communist China since Frank Moraes' *Report on Mao's China.*

The author was literally startled by the Soviet Union's contribution to China's industrial and technological development. He saw industrial plants so modern that a Belgian industrialist told him there was "nothing like it in Western Europe. . . To find something better you would certainly have to go to America."

Behind the scenes of this furious pace to industrialize are Russian expert technicians and directors. These Russians know the language before they come to China and make every effort to perfect it after they are there. Equally important is the fact that they are instructed by Moscow to be modest and moderately inconspicuous, "to show the Chinese that the white man from the Communist world has none of the arrogance of those who came from the capitalist world too often possessed."

In consequence of all this effort the Chinese officials hope to make their country a world power of the first order, at the price of thralldom, physical and mental. At the price of "dethinkingization" of the mentality and the dehumanization of the personality.

A systematic campaign of terror and "remolding" is waged against Chinese Christians and Western missioners, Guillain reports. Ceaseless effort is made to destroy Christianity or "convert" it into another propaganda arm of the state. For the Chinese Communists, like the Russians from whom they have learned so much, are engaged in a task of unprecedented ambition — "the invention of a new civilization."

## Christian India

**By F.A. Plattner, S.J. Photographs by Bernhard Moosbrugger. Vanguard. 1957. US $12.50.**

Magnificently illustrated, this is the thrilling story of Catholic missionary work in India from St. Thomas the Apostle to our own day. Its author is a Swiss member of the Society of Jesus.

With the help of an inspired photographer, Father Plattner conducts the reader on a tour of the magical land of India, from Bombay to Cape Comorin, along the Coromandel coast and through the historic valley of the Ganges. He shows how the Church has taken root deeply in India's soil, and is today putting forth fruit that is distinctly Christian and Indian at the same time.

This pilgrimage takes us to lonely villages, modern cities and to many ancient religious shrines. It covers the ceremonies held at Goa in 1952 to commemorate the 400th anniversary of St. Francis Xavier's death. The introduction is by a well-known Anglican priest, Father Trevor Huddleston.

## Islam In Modern History

**By Wilfred Cantwell Smith. 317 pp. Princeton. 1957. US $6.00.**

The author is director of the Institute of Islamic Studies and professor of comparative religion at McGill University in Montreal. On the basis of his studies of Islam and extensive travel through the Moslem world he has prepared this serious study of Islam's dilemma today. For Moslems are now faced with a religious crisis, an urgent need to revaluate their religion and its traditions in the light of modern civilization.

Prof. Smith makes some interesting comments on the Moslems' understanding of history, showing how for them history has a different role than for Christians, Jews, Hindus, and followers of other great faiths. He then surveys recent developments in the Arab states, Turkey, Pakistan, India and other Moslem areas. Recommended to thoughtful readers.

# *Reviews in Brief*

## Kobayashi Kokei

**By Michiaki Kawakita. Tuttle. 1957. US $1.25.**

Westerners who are interested in obtaining an appreciation of the Japanese way of life — including missioners and art lovers — will welcome this appealing little volume on the art of Kobayashi Kokei, famous Japanese painter who died in Tokyo in 1957. Here are 47 plates of his paintings, of which 29 are in full color, together with a critical comment by a staff member of the Tokyo National Museum of Art.

## Blueprint of A Missionary Vocation

**By Bishop James E. Walsh, M.M. 134 pp. Maryknoll Publications.**

Maryknoll's veteran missioner to China considers the qualities of soul, mind and body needed for a successful response to the missionary calling. He shows how the great missioners of the past — from the twelve Apostles to Francis Xavier, Matteo Ricci and Theophane Venard — grasped the requirements of their particular times. The author then describes the work of missioners in our own age, and comments on the attitudes and techniques needed in mission lands. Bishop Walsh's words acquire special appeal since he has been a virtual prisoner of the Chinese Communists since 1951.

## The Church In Independent India

**By Archbishop Thomas Pothacamury of Badgalore. 90 pp. Maryknoll Publications.**

A frank objective report on the Catholic Church in present-day India that cuts through the fog of confusion that beclouds so much of our thinking about Asia's largest democracy. The report not only sets straight the record on developments affecting the Church since India won its freedom in 1957. It also tells how the Cross has been carried to the Indians from apostolic times to the present.

# Mission Chronicle

## CEYLON

### SIXTEENTH CENTURY BOOK MAY ADVANCE BEATIFICATION CAUSE OF CEYLONESE MARTYRS

RIO DE JANEIRO — A 16th century book found in the National Library here may serve to advance the beatification cause of 600 Catholics, who were martyred nearly 9,000 miles away in Ceylon in 1544 because they refused to reject the Faith given them through St. Francis Xavier.

The book, entitled "The Temporal and Spiritual Conquest of Ceylon," and written by Portuguese Jesuit Father Fernao de Queiroz, narrates the martyrdom of the 600 men, women and children in the Ceylonese town of Manaar.

A copy of the book has been sent to Archbishop Thomas B. Cooray, O.M.I., of Colombo, Ceylon, who is in charge of the local beatification process of the martyrs.

The book was discovered in the National Library here by Alice Isnard Tavora, NCWC News Service correspondent. Mrs. Tavora had been searching for material on the martyrs for a long time. She finally found the book in the library's rare book section.

Father de Queiroz' narrative runs as follows:

"Francis Xavier arrived in Manaar where he was well received, and after instructing the people in the Catholic faith, he baptized about 600 of them ...The pagan priests of the community heard about this and proceeded to Netur to protest to the king against this outrage. They were angry that ministers of a different religion should go about their territory 'corrupting and inciting the people against them.'

"If the situation were not remedied at once, they told the king, he would soon find himself without a kingdom, without subjects, and without pagodas, since the greater part of them had been razed and, in their place, an unknown God was now being worshipped.

"So strong were they in their arguments that the king resolved to take vengeance. He gathered together sixty-five soldiers from various places and set out for Manaar, where he met no other resistance than that of weeping.

"Some of the people shed tears of happiness and consolation in seeing how steadfast others were in professing their faith. Little children cried out because their mothers, trying to keep the sight of the violence from them, were keeping them from martyrdom...

"The tyrant thought that by the death of these Christians and of the priest, Francis Xavier (who had died off the coast of China in 1522) he

was now safe. But he did not count on the vengeance of the Portuguese for the spilling of this blood and the cruelty with which he had cut down these tender plants."

## CEYLONESE CATHOLIC GROUP TELLS PREMIER IT REJECTS NEW SCHOOL SEIZURE MOVE

COLOMBO, Ceylon — Ceylon's Catholic Union has told Prime Minister S.W.R.D. Bandaranaike that it rejects outright the latest proposal by Ceylonese Buddhist groups of nationalization of private schools.

In a tersely worded memorandum to the Prime Minister, the Catholic Union labeled the so-called compromise proposal put forward by the Buddhist Advisory Council and the Buddhist Congress — which calls for nationalization of all private schools in which over half the students are of a different religion than that of the school administration—as little better than the earlier move to have the government take over all private education in Ceylon.

The Catholic group's memorandum, its third on the issue, decried any suggestion for taking over Catholic schools as "injustice" and a "gross violation of our fundamental rights." It said that Catholics and others had set up denominational schools with the idea of a "proper religious training" for their children under the necessary religious atmosphere. Even state schools can provide "mere religious instruction," the memorandum said.

The document represented the first prominent Catholic comment on the new proposal. So far, the government has not expressed itself officially on the recommendation.

In theory, the proposal is couched in such a way as to include schools conducted by all religious denominations. But its most devastating effect will be on Catholic schools. This is because they are the very schools which because of their superior efficiency have attracted more students of other religions than schools conducted by others.

The Catholic Union asserted that the new proposal if acted upon would amount to penalizing efficiency in education.

It said that the proposal was the beginning of "religious persecution" in Ceylon. The memorandum said that it is a religious duty and a grave obligation for Catholics to send their children to Catholic schools. To attempt to deny this right is to interfere with freedom of religion, it said.

No one can legitimately take away from the parent the right to educate his child in a religious atmosphere, the memorandum went on to say. He has as much right to state assistance for the secular instruction in his denominational school as any other parent who chooses to send his child to a state school, it declared.

The Catholic Union also answered claims by the sponsors of the proposal to the effect that in seeking a religious atmosphere for Catholic children, the Catholic schools are denying the same atmosphere to the children of other religious denominations who are enrolled. This claim is true to an extent, the Union said. But the decision about the choice of a school is made by the parents of those children, it observed. If they wish, they

can send their children to one of their own denominational schools or to a state school, it pointed out. If no such State school exists, they have a right to ask for the establishment of one, the memorandum said.

The Catholic Union, however, condemned any attempt on the part of the government to use this argument as a pretext to force non-Catholic students to leave their present Catholic schools. If a non-Christian parent wishes to send his child to a Christian school, it is because he thinks he can make up for the loss of atmosphere in some other way, the memorandum said, adding that his decisions must be respected.

The Union called on Mr. Bandaranaike to make an "early assurance" and take the issue outside the bounds of controversy thereby enabling Catholics to concentrate their efforts on more positive tasks.

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## CEYLON CATHOLIC FLOOD RELIEF COMMITTEE HAS COMPLETED ITS TASK

COLOMBO, Ceylon — The Most Reverend Thomas Cooray, Archbishop of Colombo, has published a letter of thanks to all who had cooperated in the work of the Catholic Relief Services that were organized to assist the victims of the disastrous floods in Ceylon in December and January.

At the same time the Archbishop announced that the phase has been reached when the voluntary agencies were no longer needed for work of direct assistance. The success of the Catholic Relief Services and the generous response of the people, said the Archbishop, were such that he was sure that he could count on their help again if needed and he also spoke of the possibility of calling upon them for the formation of a permanent Catholic Relief Service — such as exists in several other countries — to take care of emergencies that might arise.

The financial report of the Archbishop's Flood Relief Fund shows that 215,317 Rupees were donated for the cause. This money was in addition to gifts of food and clothing received. From abroad was the gift of His Holiness which amounted to 71,137 Rupees and gifts from the Cardinal Archbishop of New York and the Archbishop of Singapore who sent 47,300 and 4,000 Rupees respectively. Parishes in Ceylon donated 53,800 Rupees and there were besides contributions amounting to 31,800 Rupees from individuals and various firms.

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## CEYLON MARKS LOURDES CENTENARY WITH HUGE PILGRIMAGE ON WHEELS

COLOMBO, Ceylon — A mammoth pilrimage on wheels marked the celebration of the Lourdes centenary here.

Traveling in 137 vehicles, including buses, cars and trucks, 4,500 pilgrims made their way to the national shrine of Our Lady of Lanka, ancient Sanskrit name for Ceylon.

All vehicles were named after Our Lady.

A vanguard of 158 cyclists preceded the main pilgrimage by several hours. After the cyclists arrived at the shrine they went to confession, made the Way of the Cross, and attended an open-air Mass.

The ceremony for the 4,500 pilgrims was conducted in three languages, English, Tamil and Sinhalese.

## CHINA

### POPE THANKS FRANCISCANS FOR CHINESE TRANSLATION OF GOSPELS

ROME — His Holiness Pope Pius XII, in a letter written by Msgr. Angelo Dell'Acqua, Vatican Substitute Secretary of State, has congratulated the Franciscan Fathers for a translation of the Gospels into Chinese.

The letter, sent to Father Agostino Sepinski, Franciscan Superior General, praised the translation made by the Franciscan Fathers of the Biblical Center of Hong Kong.

The letter read in part:

"The Holy Father expressed words of satisfaction and good wishes for a work which can be so useful to the propagation of the Catholic faith and of the religion of Christ in China. It cannot fail to yield beneficial results, offering to many hearts the message of salvation and peace."

### CHINA REDS STRIKE AT BISHOPS, PRIESTS IN STEPPED-UP DRIVE AGAINST COUNTRY'S CATHOLICS

HONG KONG — China's Reds are continuing to strike out at bishops and priests in their stepped-up nationwide campaign against the Church.

Father James Yang, administrator of the Nanchang diocese, has been sentenced to ten years in prison. The See's Ordinary, Bishop Patrick Cleary of the Society of St. Columban, was expelled by the Communists some years ago.

In Hopeh province the Communist press has attacked Bishop Peter Fan of Paoting for "obstructing" an indoctrination meeting of the "patriotic" group. The 1958 edition of the official Vatican yearbook, Annuario Pontificio, reports the Bishop as imprisoned.

The meeting was also told that the Holy See acted in an imperialistic manner when it failed to punish His Eminence Francis Cardinal Spellman, Archbishop of New York, "for boosting the morale of U.N. aggressive troops in South Korea" during his recent visit there.

At another indoctrination meeting Archbishop Joseph Chou of Nanchang, 66, a Vincentian, was reportedly ousted for being "too old and obstinate" to take part in the discussions. The Archbishop is also reported as in jail by the Vatican yearbook.

The Communist press attack against Bishop Fan of Paoting stressed the fact that he had excommunicated 1,000 Catholic laymen in his diocese for joining the Patriotic Association and denied them the sacraments.

In listing the "crimes" that the Bishop had committed, the Paoting Red newspaper stated that he had "all along adhered to the anti-party and anti-Socialist stand, had openly defended the Vatican's reactionary political nature, had undermined the anti-imperialist and patriotic movement and claimed that participation in the Patriotic Association constituted 'betrayal of and schism in the Church'."

"What was more vicious," the account continued, "was that he

accused the government policy of freedom of religious belief as being only in writing in the constitution and claimed that it has not been entirely enforced, but was intended to destroy the Catholic Church."

The Red newspaper claimed that the meeting ended with Bishop Fan's admission of "guilt," a vote by an "absolute majority" to sever "economic and political" ties with the Vatican and the demand of delegates that the Patriotic Association be established in Hopeh province.

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## CANTON BISHOP AND SECRETARY BROUGHT TO TRIAL AFTER DRIVE AGAINST THEM, RED RADIO SAYS

HONG KONG — The Chinese Communist radio in Peking has revealed that, after an intensive two months of denunciation at mass meetings and other demonstrations against him, Bishop Dominic Tang, S.J., has been brought to trial.

Bishop Tang, Apostolic Administrator of the Archdiocese of Canton, was arrested on February 5, along with his secretary, Father Yen Teh-keng. In announcing that both priests "are now being tried by the authorities concerned," the Peking Radio referred to the 49-year-old Jesuit bishop only by his Chinese name, Tang I-ming. It also spoke of "information" gathered during the score of Red-sponsored denunciation meetings against Bishop Tang, saying:

"On the basis of information supplied by the people and after prolonged investigation, the Canton Municipal Public Security Bureau recently uncovered a counter revolutionary case involving Tang I-ming, who had been hidden within the Canton diocese of the Catholic Church."

The broadcast was a long and involved one, apparently trying to implicate a broad segment of the Chinese Hierarchy in the "counter revolutionary" activities of Bishop Tang.

It charged the Canton prelate with having "carried out reactionary directives of the Vatican," among which it said "was the 'message from Pius XII to the archbishops, bishops, directors of the various dioceses, pastors and Catholic believers in China' of 1954, inciting the Catholics to adopt a hostile attitude toward the Communist party and to the People's Government. . ."

In what was perhaps the Reds' first major move against Bishop Joseph Wan, O.F.M., of Hengyang — understood here to be one of the few bishops still relatively free in China — Peking Radio said that "in 1954 Tang I-ming established contact with the counter revolutionary clique under Wan Tzu-chang of the Catholic Church in Hengyang and supplied funds to the latter." It added: "In return, Wan Tzu-chang sent reports on the local anti-imperialist patriotic movement to Tang I-ming."

Among others hit in the broadcast as "imperialists" or "counter revolutionaries" were Bishop Francis X. Ford, M.M., of Kaying, who died in a Communist jail in January, 1952, and Archbishop Anthony Riberi, Apostolic Internuncio to China, who was deported by the Reds.

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## LETTER FROM PRIEST GIVES FIRST-HAND ACCOUNT OF RED 'INDOCTRINATION' IN CHINA

HONG KONG—Confusion, threats, shouted invectives, endless repetition and fatigue are the indoctrination tactics used on Catholics by Chinese Communists, a message received here reveals.

Since last October reports that all Catholics, including Bishops, priests and Religious, are being made to undergo Communist "indoctrination courses" have come to this city from every province of Red China.

The avowed aim of the Reds is to force Catholics to join the schismatic Patriotic Association of Chinese Catholics. The exact nature of these "indoctrination courses," and the effect they are having on the participants have been detailed in a letter sent to Hong Kong by one of the priests.

He writes:

"Another tumultuous session! For the past three months we have had three two-hour sessions per day under the auspices of the Patriotic Catholic Association! It is enough to drive one mad.

"At the morning session the director of the Religious and Cultural Administration presides. He begins by expounding the triumphs of the present regime; success of the several five-year plans; tremendous success of the land reform. . . . Everything is bright and glorious; except that there are still a great number of reactionaries at large. Counter-revolutionaries are all over the place hidden under the cloak of religion and they are the only obstacle to complete success, he explains.

"Eradicate them! liquidate them Uncover them and the government will take care of them, we are told. Each of us feels the stigma although no names are mentioned except those of Bishop Kung of Shanghai now imprisoned and Archbishop Riberi Apostolic Internuncio to China, exiled by the Reds and now in Taiwan. Each one knows that he is accused of being a reactionary, a counter-revolutionary and that the mere mention of religion means the Catholic Church!

"The afternoon session is for discussion. We are supposed to go over the morning's theme and go on to study relations between the Vatican and the socialist world. We are advised that this Patriotic Association is purely political and has no bearing on religion. It is an organization for Catholics and priests are free to join in.

"In the evenings — and as time went on — the discussions became more heated. The Director of Religious and Cultural Administration and his associates are always there. At these sessions he pounds the table, shouts, yells, and screams at the stalling tactics employed by the assembled priests and laity. For if the priests are said to be free to join in Association, we were by no means free to come to this concentration of priests from the whole province to find ourselves subjected to this intensive, brain-warping, deadly indoctrination course.

"The government has no intention whatsoever of interfering in matters strictly religious is their 'line.' It is

repeated over and over again. Then each of us is called in turn to express his opinion on this matter. The Patriotic Association is purely political they insist.

"However, there are lots of difficulties and hesitations on this point. The encyclicals are dragged out, discussed and criticized. What is, and what is not, political or religious matter in these documents? In no time there is an uproar, with everyone shouting, banging the table, stamping on the floor and the Director of Religion threatening to call in the police if order is not restored immediately.

"There have repeatedly been tumultuous scenes during discussions on this point. Some priests tried to keep the Vatican out of the question. Others conceded a point—a thin, fine, well-belabored distinction drawn between religion, politics and economy.

"There should be no political or economic ties with the Vatican. For the Vatican is 'obviously' an instrument in the hands of or under the influence of capitalism, stated the Communists. They brought out for discussion and criticism the recent decrees from Rome concerning the Patriotic Association, and especially the news items from Agencia Fides (mission news agency) reporting on what this Patriotic Association is. These were thrown in our face as being evident interference of the Vatican in purely internal policies of the government!

"Some of those who had been to the National Convention of the Patriotic Association held in Peking last summer, had come back thoroughly determined to uphold the Holy See. They had in fact openly defended at that meeting what the Holy See was to them and still is. . . ! They tried to maintain their attitude during these discussions held at provincial level. Mercilessly attacked, everything thrown in their face, they still withstood, hesitated, held their ground and maintained that the Holy See was concerned with nothing but the good of religion. The 'discussion' became more and more vehement.

"You couldn't imagine how rapid, rabid talkers can force you to think, repeat, concede, admit and at last get you on their side to prattle, the same misleading ambiguous statements as they spit out!

"At times one feels like jumping up on the table and crying out aloud 'Long live the Pope!' An inward upsurge of loyalty in face of the tumultuous onslaught makes one feel that now is the time to be a valiant soldier of Christ ready for the holocaust. One could imagine the wires of Agencia Fides sizzling with the news, block-sized headlines hurtling through space, to what avail.....? You'd be rushed to the hospital as a hopeless case of nervous break-down or marched off to the country or up to the mountains. . .?

"It is a most critical and difficult situation. There is no saying where we are going — schismatic church...? a national church. . .? We are all uneasy and groping in the darkness. Whither we turn we find ourselves either forced to throw up the whole thing, refuse all and any discussion or withdraw on a point, always to the advantage of the other side.

"They pretend not to force or impose it on us. They insist, repeat,

nsist again and again always on the ame statement wearying us out, reaking us down until unable to hold ut any longer one is finally prepared o say 'well, have it your way. . . But hey won't accept it in this way. They want us to concede as if we roposed it; as if we were finally con-inced of what they have said and ubmit to their statements as to our wn self-imposed directives. . .''

''A national Patriotic Association vill surely be set up, at least in the najor cities and principal mission enters. The government will require f it a complete, wholehearted approval f the government's general socialistic olicy and a statement on the govern-nent's general socialistic policy and a tatement on the government's view f the Vatican.

''No one wants this Patriotic Asso-iation, no one wants communism — nyone or anything connected with t. But we are here on the horns of terrible dilemma. Open resistance s of no avail. What are we to do? Try to save what we can, for the love f God, our neighbor and our Catho-ic faith. . .?

''These indoctrination courses are deadly, there is no escape. Either here in the relative open or in prison ndoctrination will go on and on. Everyone knows that only the Catho-ic faith is really opposed-in principle and in practice-to the ruthless rule of communism. Everyone well realizes hat little by little outward resistance will be weakened and whittled away and that eventually only the inner-most secret adherence to the Faith will be possible.''

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## COMMUNISTS STAGE ELECTION OF NEW BISHOP OF CANTON TO REPLACE BISHOP TANG

HONG KONG—Communist on the mainland of China have struck another blow against the Church by staging the ''election'' of a new ''bishop'' of Canton.

According to Wen Wei-pao, Communist newspaper printed in Hong Kong, Father Chan Yi-hsin was elected on March 5 to succeed Bishop Dominic Tang, S.J., Apostolic Administrator of Canton.

Bishop Tang was arrested by Communists exactly one month before the election anl accused of leading a group of anti-revolutionary Chinese Catholics loyal to the Holy See.

This is the third so-called ''elected bishop'' known to be forced upon Chinese Catholics by the Peking government. In 1955, following the arrest of Bishop Ignatius Kung of Shanghai, the Communists arranged the election of Father Chang Sze-liang, who persists in acting as bishop of Shanghai, although Rome has formally declared his election invalid.

The Communist press has also reported that last December the Patriotic Association of Chinese Catholics in Szechuan province had elected and installed a Father Li Hsi-ting as bishop of Chengtu.

According to Communists in Canton, the Catholic priests and laity of that city ''unanimously agreed'' to elect a new bishop after they had held a one-month ''period of study'' following the arrest of Bishop Tang.

A committee of five priests — Fathers Lien Ming-te, Liu Chien-hsiang, Huang Ming-chao, and Wu Chiu-kuang — are alleged to have arranged the election held on March 5.

On the day of the election, a Communist news story said, twenty-four priests gathered at the episcopal residence to cast their ballots for the new bishop while 300 Catholics waited outside for the results. Father Chan, who received twenty-two votes, won the election.

What appears to be a standard procedure for the installation of a "patriotic" bishop was described by Wen Wei-pao as follows:

"After the election, four priests accompanied Father Chan Yi-hsin to a position before a statue of the Sacred Heart where the new bishop took his oath as bishop. Then Father Lien Ming-te, acting on behalf of the clergy and people, presented the new bishop with the episcopal ring and placed it on his finger."

Observers here believe that the Communists will continue to arrest and imprison every bishop in China loyal to the Holy See, replacing them with "patriotic" bishops, whose election will be arranged by the Red-controlled Patriotic Association of Chinese Catholics.

Just before his arrest on February 5, Bishop Tang made it known in Hong Kong that he would never willingly or consciously accede to the Communist demand that he set up the schismatic Patriotic Association of Chinese Catholics in Canton or relinquish his See.

## INDIA

### TEACHERS' GUILD FOUNDED IN BOMBAY TO FOSTER THE SPIRITUAL LIFE

BOMBAY, India—A guild to foster "the spiritual life" of Catholic teachers has been founded in the Bombay archdiocese.

With its spiritual objective, the guild differs from most Indian teacher's organizations, which function primarily as trade unions.

It was founded with the encouragement of His Eminence Valerian Cardinal Gracias, Archbishop of Bombay. Auxiliary Bishop Longinus G. Pereira of Bombay inaugurated the new guild with a speech in which he said there was a need to protect the religious life of Catholic teachers against "unwholesome influence."

Other objects in life can and will look after themselves, said the Bishop, but spiritual life needs first attention.

The guild will seek members from among Catholic teachers in public and non-Catholic private schools.

### BISHOP CLOSES INDIAN CHURCH AFTER PASTOR IS FOUND MURDERED

ANTHINAD, India — Bishop Sebastian Vayalil of Palai has ordered that St. Joseph's church here be temporarily closed following the murder of its pastor.

Father Mathew Vellappatt, 65, a relative of Bishop Vayalil, was found dead outside the parish house with stab wounds in his chest. It is be-

ed that a local youth is respon-
le for the priest's death.

olice investigation discovered
atening letters in Father Vellap-
t's room which were written by
suspect, who has since fled.

ccording to police, the youth had
rrelled with Father Vellappatt over
method used to distribute food
t to St. Joseph's parish by Ameri-
Catholics.

hey said the missing youth prob-
y stabbed the priest at night
ile in a drunken rage.

As police continue to search for the
pect, Catholic papers throughout
ith India have printed the youth's
oto along with a request for in-
mation leading to his arrest.

Because there is no assistant pastor
d the church has been without ser-
es, Bishop Vayalil decided to close

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## FIRST INDIAN PILGRIMAGE TO LOURDES CONTAINS 11 INDUS AND A PROTESTANT

MADRAS, India — Most of India's
st party of pilgrims to Lourdes,
ance, during the centenary year are
ndus.

Led by two Franciscan nuns, the
oup of seventeen women left Madras
air for Rome, and later Lourdes.
l are students at the Catholic Stella
aris Women's College here. The
ns are members of the college staff.

In the group are eleven Hindus, five
tholics and a Protestant. Before
turning to India in March, they will
sit Catholic shrines in Italy, Swit-
rland, Great Britain and Portugal.

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## CATHOLIC INQUIRY CENTER IN INDIA MAILS 160,000 PAMPHLETS IN 30 MONTHS

POONA, India — India's Catholic Inquiry Center here, operated by the Knights of Columbus, has mailed 160,000 pamphlets on Catholicism during its first thirty months of existence.

These pamphlets were sent to more than 5,200 persons who had responded to advertisements placed in the nation's secular press by the inquiry center.

During 1957, according to the center's latest report, 2,500 persons, most of them Hindu, had asked for information concerning the Church. A force of 138 "helper-members" contributed their free time to conduct the center.

These members also contributed funds to meet the mailing expenses of sending literature to persons interested in the faith. Each inquirer first receives a letter explaining the basic principles of the Catholic faith. This is followed by a complete course of instruction in Catholic doctrine.

After the course of instruction is completed, those inquirers who wish further instruction are placed in contact with their local Catholic priest. "What happens thereafter we leave in the safe hands of God," said an official at the center.

He said that workers at the center are cheered by the steady flow of letters of appreciation from persons grateful for the information mailed to them.

A 20-year-old Hindu from the Satara district wrote: "I am suffering from tuberculosis. Really, I was

tired of life, but after reading your literature I have found some light in my life."

Another letter said that the information sent out by the center had helped remove the false rumors which the inquirer had previously heard about Catholics.

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## ASSAULT CHARGE AGAINST INDIAN PRIEST IS DISMISSED BY KERALA HIGH COURT

ERNAKULAM, India — Kerala state's High Court has foiled an attempt by officials of the Red-dominated government to implicate a Catholic priest in an assault case.

An action, filed by the Hindu district collector in Kottayam and charging Father Alphonse, O.C.D., pastor of Christ the King church in Muvattupuzha with assault, was dismissed by a panel of two Hindu judges.

The case submitted to the state's High Court was an attempt to upset an earlier judgment of the Muvattpuzha local court which said the collector's charges lacked sufficient evidence.

Originally the collector charged Father Alphonse with preventing a government servant from exercising his duty—a crime punishable by imprisonment. He said the priest had prevented him and his party from entering the church compound for official business.

Father Alphonse's defense was that the official had driven a jeep into the compound without obtaining consent, and that he had to be turned out for trespassing. The High Court said it could find no reason for upsetting the earlier ruling.

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## RED MAJORITY IN KERALA LEGISLATURE CUT TO ONE

ERNAKULAM, India — The Communist majority in the Kerala state legislature has been cut to one by the invalidation of a Communist member's election.

The state's high court has upheld the ruling of an election court which unseated Mrs. Rosamma Ponnoose and cut to sixty-four the number of seats held by Reds in the 127-seat legislature. It ruled that her uncontested election was invalid on the basis of a complaint by her prospective opponent, who had been compelled to withdraw from the election on technical grounds.

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## CATHOLIC SUIT AGAINST KERALA'S RED REGIME IS DISMISSED BY HIGH COURT

TRIVANDRUM, India — Kerala state's High Court has dismissed a suit brought by three Catholic school managers which challenged the constitutionality of a decree issued by the state's Red regime.

Filed in October, 1957, the suit claimed that a Communist government decree giving financial control of private schools to headmasters was an attempt to implement a provision of the hotly contested Kerala school bill which has still not become law.

The two-man panel of High Court judges turned down the Catholic managers' contentions saying that the operation of a recognized school with government financial aid did not constitute a "fundamental right" as outlined in the constitution.

According to the judges, school managers could operate their institutions without government recognition and financial assistance.

The High Court also said that the order in question was executive in nature and that it was within the power of the Kerala government to issue executive orders regardless of the fate of the schools bill.

The Communist decree removing financial control of school managers and giving it to headmasters was seen by Catholic authorities as an attempt to implement a provision of the controversial school bill which called for the same action.

Prior to the decree, state funds for teachers's salaries were paid directly to the school managers—in all Catholic schools such managers are usually priests and nuns — who, in turn, paid the teachers.

It has been the aim of Kerala's year-old Communist regime to remove from Catholic school managers the control of appointing and paying teachers. Under the current state-supervise teacher program, the school manager is often the only connecting link between the Church and the schools.

Because teachers must be appointed by the state, a number of non-Catholics and some Communists have entered the vast Catholic school system in Kerala. Promotion of teachers is governed strictly by seniority, thus the Catholic managers are often faced with non-Catholic headmasters in their schools.

The government decree has now put the headmaster in the position of administrator in all private schools in Kerala, by removing the power of the purse from the school managers. Already the government has control of curriculum, teacher appointment, and now has a tighter rein on teachers.

It is felt here that the headmasters in Catholic schools will listen to government school officials rather than Church officials, because they receive all retirement and other benefits from the government.

Technically it is possible for Catholic authorities to take the matter to India's Supreme Court, but unofficial sources said that Catholic officials would wait until that court has ruled in the Kerala school bill.

India's President Rajendra Prasad early in January asked the nation's highest tribunal to decide the constitutionality of the school bill before he signed it into law.

There is still no indication when the bill will reach the Supreme Court. Catholic papers have reported that all formalities have been completed and the bill will be filed with the court "at any moment now."

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## VATICAN-SUBSIDIZED TRANSLATION OF NEW TESTAMENT IN HINDI ISSUED

PATNA, India — A subsidy by the Holy See has made it possible to sell for 25 cents the first complete Catholic translation of the New Testament into Hindi.

This translation, begun more than ten years ago by Jesuit Father Raphael Sah, was published here by the Sanjivan Press of the Jesuit Mission of Patna.

The subsidized edition of 10,000 copies is expected to be sold out quickly.

This subsidy came from the Sacred Congregation for the Propagation of the Faith at the Vatican. It was arranged through the offices of Bishop Louis Raymond of Allahabad, who is chairman of the Hindi Catholic Literature committee.

Hindi is the national language of the Union of India, although fourteen major languages are spoken in the country. Until independence came to India, the common language of the north was Hindustani, a mixture of Urdu and Hindi. Now the two languages have been separated.

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## INDIAN CATHOLICS MAKE REPARATION FOR MOVIES WHICH 'PARADE VICE'

BANGALORE, India — Catholics of the Bangalore archdiocese participated in a Reparation Day to atone for the sins of those who attend films which "parade vice."

Archbishop Thomas Pothacamury of Bangalore directed that the services be held in all churches, oratories and chapels as part of his See's Lenten observances. During the day of reparation, the Blessed Sacrament was exposed from morning to evening. The day ended in penitential processions after pastors administered pledges to avoid indecent movies to their congregations.

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## INDIAN CATHOLIC VILLAGERS FOIL RED ATTEMPT TO SEIZE CHURCH LAND

KADUTHURUTHY, India—Nearly 5,000 Catholics rallied here to force 150 Communists to get out of paddy fields owned by the Muttuchira Holy Ghost church.

During the night, the Reds entered the fields, which had just been readied for sowing. They chased away a handful of guards and set up a red flag on the site.

Five hours later Catholics in the area heard of the Communist move and began to converge in large numbers on the paddy fields. The Communists fled and sought the help of local police.

Telling the police that they owned the field, the Reds returned with a a group of armed policemen, but they left after seeing the size of the Catholic gathering.

After recovering the land, the Catholics began sowing as originally planned. When they finished, the faithful marched in procession through Kaduthuruthy and held a public meeting where they protested against the Communist attempt to steal Church land.

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## REHABILITATION CENTER FOR CURED VICTIMS OF HANSEN'S DISEASE IS BLESSED BY INDIAN PRELATE

TUTICORIN, India — A rehabilitation center for persons cured of Hansen's disease (leprosy) has been opened here at Lourdnagar, which means City of Lourdes.

The new institution is designed to care for patients discharged from the nearby St. Joseph's home for Hansen's disease victims, which now has more than 200 patients.

Lourdnagar is a small colony of former patients housed in fifteen small cottages. It was set up to help such persons find normal employment. The colony has facilities for training the patients in cottage industries, such as poultry keeping and gardening.

Bishop Thomas Fernando of Tuticorin blessed the rehabilitation center and the city council chairman opened Lourdnagar with a speech lauding Catholic missioners for helping to shoulder society's responsibility toward victims of Hansen's disease.

He said such a responsibility should normally be handled by the city council, but that the council was financially unable to care for the large number of victims in the city.

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## INTERNUNCIO TO INDIA SAYS SCIENCE, TECHNOLOGY MUST BE PART OF RELIGIOUS TRAINING

BANGALORE, India — Scientific and technological education must be welded with religious knowledge in the training of seminarians, the Apostolic Internuncio to India said here.

Archbishop James Robert Knox, in dedicating India's newest seminary here, said the need for the hour is to stress the importance of science and technology in the education of priests.

Prior to his address, Archbishop Knox blessed the buildings of Dharmaram College, constructed here by the Carmelite congregation of the Syro-Malabar Rite.

In his address, the Vatican diplomat said that in this age of science, man's achievements in the technological field have instilled in him a feeling of pride and vanity in his capabilities.

Man had been led to think that his potentiality is illimitable, said Archbishop Knox. There is, therefore, a great need for religious truths to shed their light in this field.

The prelate lauded Dharmaram College for its wish to satisfy this need by stressing the importance of science and technology in educating priests.

Father Maurus, Prior General of the Third Order of Discalced Carmelites of the Syro-Malabar Rite, said that Dharmaram, a Sanskrit name, means "garden of virtue." It symbolizes, he said, the college's ideal of being a storehouse for all good qualities.

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## STUDENT DEMONSTRATION FORCES KERALA REDS TO AGREE TO INVESTIGATION

ERNAKULAM, India — A student demonstration here has forced Kerala state's shaky Red regime to accede to demands for a public investigation into the actions of Communist transportation workers and the use of clubs by police.

The victory over the Communists was achieved after more than 500 students were arrested by police. One hundred of them were sentenced to a week's imprisonment for obstructing traffic.

Before the demonstration was ended, however, contingents of the Malabar Special Police attacked a large group of peaceful demonstrators with clubs and injured about seventy persons, three of whom were hospitalized.

The demonstration began after a Communist transportation worker at the Ernakulam bus station attacked a Hindu student from St. Albert's

College, an institution of the Verapoly archdiocese.

Following the attack, a group of St. Albert students went to the bus station to protest, and they were also beaten up by Communist workers. This brought on a student demonstration inside the bus station. Shouting anti-Communist slogans, the students stoned a number of buses.

Boycotting classes, thousands of students converged on the station to demand the suspension from government service of all workers, who took part in the original attack. The students came mostly from St. Albert's College and Sacred Heart College, conducted by the Discalced Carmelites of the Syro-Malabar Rite.

The picketing was done by groups of ten students who attempted to obstruct traffic and prevent buses from leaving on schedule. As each group of students was arrested, another group would take its place.

This went on for seven hours with the police arresting fifty-four groups of students for a total of 540 arrests. Only the first 100 were brought before the magistrate.

At least 300 of those arrested were Catholic students. Those sent to jail included sixty Catholics, several under eighteen years of age. The three persons hospitalized after the police attack were all Catholics, but only one was a student.

During the demonstrations Kerala's Minister of Transport T.V. Thomas, former president of the workers' union, promised to take action against one bus station worker.

After arrests passed the 500 mark, a mass demostration against the Communist government began and the Malabar Special Police were called out to disperse the pickets. However, their attack on the students with clubs caused the entire city to join the demonstration.

The following day Ernakulam observed a day of mourning for the jailed and injured students. Shops remained closed and all Catholic schools were given a holiday.

In the state capital of Trivandrum, students demonstrated before the Communist party headquarters. Catholic members of the state legislature introduced a motion to adjourn the assemblies proceedings in order to discuss the Ernakulam demostrations. This move was defeated by the Communists who have a slender majority of one member.

Public sympathy with the students forced the government to capitulate to their demands and brought Mr. Thomas to Ernakulam to tell the students that their demands for investigation would be met.

Although he denied earlier that the police had used clubs, Mr. Thomas said an investigation would be held to determine if student charges that the police had given no warning were true. The usual policy has been for police to forewarn demonstrators that they will use clubs to disperse them.

Mr. Thomas' action in calling for a public investigation was a complete reversal of Red policy and left local party leaders in the difficult position of explaining the about-face to their followers.

Red leaders here called a public meeting at which they charged the Church with interfering in the demonstration, citing the fact that the principals of the two Catholic colleges visited students in their cells at the local jail.

The principals answered the Communist charges by stating that their visits were made because of their natural concern for the welfare of their students.

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## INDIA ISSUED ONLY 14 VISAS TO FOREIGN MISSIONERS IN 1957

NEW DELHI, India—Only fourteen new visas to admit Catholic missioners to this country were issued by the Indian government during 1957, according to a report of the Catholic Bishops Conference of India.

Prepared under the direction of Archbishop Joseph Fernandez of Delhi and Simla, the report was accompanied by a note from the conference's general secretary, Archbishop Pothacamury of Bangalore, which states that "visas are rarely granted nowadays."

The fourteen authorized visas, according to the report, were all the government has allowed of thirty-seven applications submitted by missioners during 1957. This includes twenty-seven applications submitted by the Bishops Conference, of which only eleven were approved.

The twenty-three applications which have not been accepted include nine outright refusals; the other fourteen are still pending. The report stated that eleven applications were pending at the end of 1956, and only two were later approved.

Only three of the fourteen visas approved in 1957 were for priests, the rest were for nuns, Brothers, and clerical students.

A shift in government policy will also prevent many Catholics from attending conferences and religious meetings in other countries. According to the report, the government has stated that it will not issue passports to Indians going abroad to attend conferences if their trip is financed by foreign governments or associations.

Because of the strictness of visa regulations the Bishops' conference was forced to send a discouraging reply to an American congregation of priests and Brothers who wanted to start working in India.

The order was identified as the Sons of Mary, Health of the Sick, established in 1952 for the purpose to training local Catholics in mission countries as nurses and catechists.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, who is chairman of the conference, wrote to Order's founder, Father Edward F. Garesche, S.J., in Framingham, Mass., that the community would be welcomed into India by the bishops but that prevailing visa rules made such action rather difficult at this time.

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## INDIAN HOSPITAL RECEIVES NEW EQUIPMENT ON SECOND ANNIVERSARY

OKHLA, India — About $2,300 worth of equipment was given to Holy Family Hospital here on its second anniversary. The equipment had been obtained by the hospital's ladies' auxiliary.

Operated by the Medical Mission Sisters of Fox Chase, Pa., the hospital has 200 beds, five operating rooms, an X-ray department, out-patient clinic and other modern equipment.

Ellsworth Bunker, U.S. Ambassador to India, was among the many leading civil and ecclesiastical officials who attended the celebration.

Since the opening of the hospital two years ago, the ladies' auxiliary has grown from seven original members to more than one hundred, representing eighteen nations. The women not only raise funds to aid the hospitals, but also make clothings and equipment for the maternity and pediatrics wards.

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## INDIAN CEREMONY HONORS POPE'S CORONATION ANNIVERSARY

NEW DELHI, India — Diplomatic representatives of almost every non-Communist nation to India attended a reception here at the apostolic internunciature honoring the anniversary of the coronation of His Holiness Pope Pius XII.

Archbishop James R. Knox, Apostolic Internuncio to India, gave the reception. It was attended by high-ranking government officials.

Earlier, President Prasad sent a message of congratulations and good wishes to the Pope.

The reception at the internunciature was preceded by a ceremony at the New Delhi cathedral attended by the capital's leading Catholic.

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## TWO ARCHBISHOPS WARN THAT COMMUNISM IS A THREAT TO ALL INDIA

NEW DELHI, India — Communism, which is currently in power in Kerala state, may soon develop into a threat for the whole nation, two of India's leading Catholic archbishops have warned.

This observation was contained in a special study of the Kerala situation made on behalf of the Catholic Bishops' Conference of India.

The report was signed by Archbishop Joseph Attipetty of Verapoly, director of the conference's Catholic Social Action section, and Archbishop Eugene D'Souza, M.S.F.S., of Nagpur, director of the Vigilance section.

Presented to the annual meeting of the conference's standing and working committees, the report on Kerala contradicted a recent statement by Prime Minister Jawaharlal Nehru which said there was "no danger of a Red revolution in India."

According to Archbishop D'Souza it would be extremely foolish if, in the light of such prophecies, Indians were to close their eyes to certain significant developments that have taken place during recent months.

The prelate quoted a political commentator's observation that Indian Communists were "thriving on Nehru's foreign policy." He said that both Russia and China today are making a supreme effort to fan the flames of Indian communism.

"To both Russia and China go more and more delegations of Indian trade unions, students, intellectuals, professional men and politicians. They are

eted, fed on propaganda, then sent ack in many case as enthusiastic upporters of the Communist cause," rote Archbishop D'Souza.

Archbishop Attipetty observed that he success of the Communists in erala may have its repercussions roughout the rest of India. He said here is no doubt that the Red minisry in that state will strive to produce n impression of successful administraon.

There is every likelihood, he conued, that Communists in other tates will try to use the actions of erala's Red ministry to win the dmiration of the masses in those tates in which economic reforms ased on Communist principles will ot be unwelcome.

Archbishop D'Souza said the only atholic answer to the Red menace s in uniting and organizing Catholics. he faithful, he said must be linked ogether with something more than a ommon faith.

The time has now come, added the Nagpur prelate, "when in a certain sense boundaries between dioceses ought to disappear, and we must unite and meet with a common front and a concerted effort a common enemy, more formidable than any we have had to encounter in the past."

Archbishop Attipetty said that although the Catholic effort to combat communism is big it is hardly commensurate with the task to be accomplished. He called for the faithful to obtain a deeper knowledge of Catholicism and to practice their faith diligently.

Discontent among the working class, said the Verapoly prelate, must be removed by securing harmony between the employers and the employed through payment of fair wages.

Kerala's Communist party came to power after elections in February-March, 1957, gave them an absolute majority in the state legislature.

During the past year, while the Kerala election tribunal has whittled the Communist majority in the legislature to one seat, the Reds have embarked on a school plan threatening the state's numerous Catholic schools.

In October, a bill was passed by the legislature which called for specific measures to wrest control of the schools from the hands of their private owners. However, the bill is currently awaiting review by India's Supreme Court.

School managers of three Catholic schools asked Kerala's High Court to issue an injunction preventing the enforcement of this order. However, the court refused to do so.

This court ruling has now been appealed and another suit has been brought against the state which seeks to invalidate the original order on the grounds that it violates provisions of the Indian constitution.

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## INDIAN PARLIAMENT TOLD THAT TWO TOP LEGAL OFFICERS HOLD PARTS OF RED SCHOOL LAW ILLEGAL

NEW DELHI, India — Indian Home Affairs Minister Govind Ballabh Pant told Parliament that the nation's two top legal officers hold that sections of the Kerala education act that was put through by the Red-controlled

government of that state are unconstitutional.

Speaking during a discussion of the Kerala law, which is now before the country's Supreme Court, Mr. Pant told the lower house that both Minister for Legal Affairs A.K. Sen and Attorney General M.C. Setalvad have given as their opinions that parts of the controversial state law go against India's Constitution.

Passed last September 1 by the Red-controlled Kerala state legislature, the bill would allow the Kerala government to take over any private schools it judges mismanaged. Before it can become law, however, it must be approved by Indian President Rajendra Prasad. The bill was sent to the Supreme Court for an opinion concerning its constitutionality in January.

During the parliamentary discussion on the bill, Mr. Pant said that President Prasad could have withheld his assent to the bill when informed that the Attorney General and Minister of Law consider it at least partially unconstitutional.

When the President had seen the bill, Mr. Pant said, "It was thought desirable to obtain advisory opinions from the Supreme Court before making a final decision, and, in this matter... the President, knowing that a bill offends provisions of the constitution, cannot give his assent to it."

It was learned that the Supreme Court will issue its opinion on the bill in general with a supplement covering each clause separately in the controversial provisions.

Discussion of the bill was provoked by a volley of questions from Red members of the national Parliament. They claimed that the central government is delaying its assent to "this progressive measure" because of "political discrimination."

Meanwhile, the counsel for private school managers in Kerala has petioned the Supreme Court for permission to give testimony during the hearings.

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## CATHOLIC IS NAMED TO INDIA'S ENGLISH LANGUAGE INSTITUTE

NEW DELHI, India — A noted Catholic civil servant has been named a director of an Indian government institute for raising the standard of English language in this nation.

Dr. A.M.D. Rosario is the only Catholic on the 11-man board of directors which will have its headquarters at Hyderabad. One of three government representatives on the board, he was nominated by the Ministry of Education and Scientific Research where he is an advisor.

The institute was organized after numerous complaints had been made that English has become a neglected language since India achieved independence of Great Britain.

Although English is still the official language of the nation, the Indian constitution envisages 1965 as the target year for the change over to Hindi as India's "national language."

The institute will strive to keep the standard of English from falling by organizing research and training teachers. It will aim to raise the standard of English in the nation's secondary schools where a drop in proficiency has been particularly noticeable.

It was announced by the government that foreign financial assistance will be given the institute by several agencies, including the American Ford Foundation.

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## INDIAN COURT UPHOLDS CANON LAW IN SUIT BROUGHT AGAINST CHURCH

QUILON, India — A Quilon court has upheld in every detail the Church's canon law with regard to the disposition of Church property.

In dismissing a parishioner's law suit, a Hindu judge said he lacked the jurisdiction to pry into the affairs of the Catholic Church. Such affairs, he said, are governed exclusively by canon law.

Two parishioners of St. Antony's church at Kanjiracode had filed the suit against the Quilon diocese and named their pastor as defendant.

Before the hearings began the court issued a temporary restraint against the priest preventing him from transacting a proposed sale of a piece of land owned by the Church. After hearing the arguments of the diocesan officials, the judge lifted his injunction and cleared the way for the sale.

In doing so the judge pointed out that civil courts in India and elsewhere have accepted the fact that such affairs as the sale of Church properties come within the purview of canon law.

His judgment pointed out that Canons 1530 to 1532 permit a parish priest to sell Church land if he has obtained the authority of his Bishop, who has in turn conferred with the diocesan consultors.

The court declared that since these conditions were met the two parishioners had no grievance in the matter.

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## AMERICAN JESUIT SAYS CATHOLIC NURSING COLLEGE IS NECESSARY FOR INDIA

BANGALORE, India — An American Jesuit who has been working among India's Catholic nurses said here that the establishment of a Catholic nursing college is a "must" for India.

Father R. James Stuart Tong, S.J., 45, a native of Owensboro, Ky., asserted that there is good reason to think that without such an institution the Catholic hospital movement in India will stagnate.

Catholic hospitals here, he said cannot hope to maintain a reputation in the medical field comparable to the Church's position in the educational field if they continue to be directed by persons who are unskilled technically or professionally.

On assignment to the Indian hierarchy from the Chicago province of the Society of Jesus, Father Tong has been given the task of founding Catholic nurses' guilds throughout the country.

The priest said a college-level training center for nurses is neded to eliminate the alarming dearth of qualified Catholic nurses in India. He said it is doubtful that 10 Catholic lay nurses can be found who have completed college, and that he has not met one with a master's degree.

The Medical Mission Sisters of Philadelphia operate a number of nurses' training schools in India, but

none of these are qualified to grant college degrees.

Father Tong said that the expenses of a Catholic nursing college could easily be met by several dioceses. In this respect, he said, the nursing college would be less expensive to operate than the proposed Catholic medical college which has continually been postponed for want of finances.

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## OFFICIAL OF PROPAGANDA COLLEGE COMPLETES TOUR OF INDIAN SUBCONTINENT

NEW DELHI, India — Msgr. Maximilian Jezernik, vice rector of Rome's Propaganda College, has concluded a fact-lnding visit to Catholic missions in India, Pakistan and Goa.

Before beginning his tour of the Indian subcontinent, Msgr. Jezernik made a similar tour of the missions in East Africa.

A native of Yugoslavia, the Monsignor is a professor of logic and metaphysics at the Propaganda College.

Many of the dioceses he visited on the subcontinent have seminarians studying at the Propaganda College.

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## MOTHER TELLS GOAN TRIBUNAL OF SON'S RECOVERY THROUGH INTERCESSION OF FAMED PRIEST

GOA, Portuguese India — A Goan mother has told a diocesan tribunal here of the amazing recovery of her crippled son after she had begged the intercession of a famed Goan priest who died in 1927.

Mrs. Maria Assuncao Fernandes told the diocesan tribunal investigating the possible beatification of Father Agnelo de Souza that her son, Domingo, was able to walk after his deformed feet were touched to the priest's crucifix.

The 14th witness to testify before the tribunal, Mrs. Fernandes was also the first woman to be asked for information regarding Father de Souza. All previous witnesses had been personal friends of the priest, who died three decades ago.

Since his death his alleged power to obtain miraculous cures of serious ailments had constantly gained renown. A humble and obscure priest during his lifetime, Father de Souza died after he collapsed in the pulpit while preaching a sermon on the Sacred Heart during a novena at Rachol Seminary.

For nine years he served as spiritual director and retreat master at the seminary. Born in 1869, he was ordained at the age of 29. In 1938 his reamins were exhumed by government order and transferred to the Pilar Convent.

Process for beatification was begun in 1947 with the nomination of a postulator for his cause. The process entered its second stage in 1956 when the diocesan tribunal was established by Patriarch Jose Vieira Alvernaz of the East Indies, Archbishop of Goa and Damao.

According to Mrs. Fernandes, her son was born a cripple. He could neither stand nor walk. After trying various medicines without avail, she heard of the wonders that people said were attached to Father de Souza's crucifix, which was still kept at his native church in the village of Anjuna.

Accompanied by a relative, Mrs. Fernandes took her three-year-old son to the church in 1940. After praying fervently for a cure, she asked the parish priest to touch the crucifix to her son's feet.

The two women carried the boy home, but when they put him down he got up and began to walk. She told the tribunal that her son, now 21 years of age, has never had trouble with his feet since that time.

Mrs. Fernandes' story was corroborated by the testimony of other lay witnesses who know the family.

## INDONESIA

### INDONESIAN REBEL RADIO SAYS DUTCH RELIGIOUS, ITALIAN PRIESTS ARE SAFE

DJAKARTA, Indonesia — Dutch Brothers and Sisters stationed in the rebel-controlled area of western Sumatra are all well, the revolutionary government radio has announced.

The broadcast heard here also included a message to the Italian ambassador here stating the Italian priests of the region are also safe.

The broadcast originated from the revolutionary government transmitter at Bukittinggi, Sumatra mountain town about 45 miles north of Palang, the seat of the government set up by the so-called "rebel colonels."

### CATHOLIC PRESS LABELED SPIRITUAL 'POWER STATION'

DJAKARTA, Indonesia — The Catholic press is "a spiritual electric power station," the retiring Apostolic Internuncio to Indonesia said here.

Archbishop Domenico Enrici, paying a farewell call at the joint offices *Pax*, Indonesian Catholic news agency, and *Penabur*, Catholic weekly, said that the results of a good Catholic press are not always visible. But he said that without such a press, the apostolate cannot function properly, and in the long run would come to a standstill.

Archbishop Enrici was recently appointed Apostolic Nuncio to Haiti. He visited the Catholic press offices here prior to taking leave of this country. He praised the development of the Indonesian Catholic press during his three-year stay here, and told the newsmen that theirs is an important apostolic work.

In response, Jacob Oetomo, editorial secretary of *Penabur*, thanked the Internuncio for the aid he had given the undertaking. Mr. Oetomo spoke in behalf of his editor-in-chief, Father Wahjosoedibjo, O.F.M., and his seventeen young lay assistants.

### INDONESIAN CATHOLIC OFFICIALS PROTEST AGAINST NEWS STORIES LINKING CHURCH WITH REVOLUTION

DJAKARTA, Indonesia — This nation's Catholic Central Bureau has issued a protest against recent newspaper accounts of Catholic priests aiding revolutionaries in this strife-torn country.

Representing all Catholic ecclesiastical authorities in Indonesia, the bureau said it deplored the publication of two items which attempted to establish a connection between the Church and the revolutionary movement.

The statement cited an item released on February 15 by the Indonesian National Publicity Service (INPS) which reported that several white persons were instructing rebels at Padang, Sumatra. These instructors, according to INPS, dressed as military men during the day and as priests at night.

The other article appeared on February 23 in Berita Minggu (Sunday News) and reported that English-speaking white men were known to be instructing rebel troops in the use of anti-aircraft guns. During the day, said the story, these persons dress as priests, but at night they train the recruits of Ahmad Husein in gunnery.

In the overheated atmosphere of the moment, said the bureau statement, such reports cause distrust of Indonesians against the Catholic community. It serves to complicate an already troubled situation.

Church authorities here look upon the stories in question as an opening move by the Communists to inspire a campaign against the Church.

## JAPAN

### U.S. AIR FORCE MEN HELP SISTERS CARE FOR POOR JAPANESE CHILDREN

TAKAMIYA, Japan — Children at the school operated by the Franciscan Missionary Sisters of Mary here are being helped through the kindness of a group of U.S. Air Force men from nearby Itazuke Air Base.

About 150 children from needy families are cared for by the Sisters. The men at the Itazuke base, hearing of the work, gave a Christmas party for the children. Since then, the airmen have visited the children and given them toys and candy.

Now the men will take up a monthly collection, hoping to enable the Sisters to build a small hospital for children near the convent.

### SCORES OF LETTERS URGE CHURCH MEMORIAL OF ATOM BOMBING TO BE PRESERVED

NAGASAKI, Japan — Scores of letters were received by Bishop Paul Yamaguchi of Nagasaki and by city officials when it was announced that a church destroyed in the atom bombing of this city would be rebuilt.

The letter writers endorsed the plan for preservation of the Church of Mary Immaculate. Its ruins have become the most familiar memorial of the devastation caused by the atom bomb dropped here on August 9, 1945.

The church was situated in the Catholic district of Urakami. When the bomb was dropped, 8,000 of the district's 10,000 Catholics perished.

A part of a shattered wall of the church remains standing. It includes a portion of the arch that formerly enclosed a side entrance, and a statue of the Blessed Mother gazing skywards. The wall has been photographed and depicted in painting innumerable times.

Under the leadership of Bishop Yamaguchi, the city's Catholic population has increased from 2,000 to 6,000 in the past twelve years and the need for a church became imperative. It seems, therefore, that Nagasaki will lose its most striking atomic bombing memorial.

## EIGHT JAPANESE SISTERS ON WAY TO GERMANY TO OPEN CONVENT

YOKOHAMA, Japan — Eight Sis-ers of the Japanese Congregation of he Daughters of the Sacred Heart Seishin Aishi Kai) left here to open convent in Germany, the first foreign oundation of any Japanese religious ommunity.

They are from a convent at Fuji-awa near here. Their invitation ame from His Eminence Joseph Cardinal Frings, Archbishop of Co-ogne, who visited the Sisters and be-ame acquainted with their work dur-ng his visit to Japan last year.

The Daughters of the Sacred Heart s an all-Japanese congregation found-ed at Niigata by Msgr. Joseph Reiners, S.V.D., in 1920. They are engaged n social work.

Two of the Sisters will return to Japan after spending three months in Germany. The remaining six will establish the convent.

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## JAPAN'S CATHOLIC EDUCATORS APPROVE DEVELOPMENT TOWARD MORAL TRAINING IN SCHOOLS

TOKYO, Japan — Developments toward establishing moral training courses in Japanese public schools have met with the approval of Catholic educators here.

Last fall Minister of Education To Matsunaga announced that an "independent ethics course" was to be introduced into the nation's school system. Reaction to the proposal brought forth much heated debate.

The National Teachers' Union joined with the Socialists in condemning the plan, while Catholic educators expressed concern as to how it would be implemented.

Mr. Matsunaga said that some type of moral education was necessary in order to stem the growing juvenile delniquency in the nation. To investigate the possibility of introducing an ethics course, the Education Ministry appointed a 60-member Education Research Council.

Included on this council were two Catholic educators, Mother Takamine of Futaba Girls School, Tokyo, and Prof. Eijiro Inatomi of Sophia University, the Jesuit university in Tokyo.

One of the most hotly contested aspects of compulsory moral education was the suggestion that prescribed textbooks be used. It has been the Catholic contention that moral training cannot be confined to a certain period each day, but must be an integral part of education.

After seven sessions and much heated debate, the 60-member advisory committee submitted its report to the Education Ministry on November 9, 1957. This report has only recently been made public with Mr. Matsunaga's announcement that he intended to use the reports as a blueprint for future policy.

The report recommends that the Education Ministry adhere to the aim of teaching moral training primarily through the social sciences and all other phases of the curriculum. However, to insure that children receive some moral training, it has been recommended that a special period be set aside each day.

It is generally assumed that there will be no prescribed textbook for the course, but that manuals for the guidance of teachers will be compiled. No examinations will be given nor will credits be awarded for the moral training.

Under such circumstances, private schools — including Catholic schools — will not be forced to adopt a form of moral education contrary to their principles.

Meanwhile, a committee has been appointed to determine the details of the course and it is holding weekly meetings. Prof. Inatomi is heading the subcommittee in charge of establishing a curriculum for primary schools.

It is believed that at least a year will be required for compiling and publishing a manual for teachers which will present in detail the method and content for moral training courses.

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## JAPAN FACES CASTE PROBLEM AS DIFFICULT AS RACIAL SEGREGATION IN U.S. APARTHEID IN SOUTH AFRICA

TOKYO, Japan — Japan is facing a class discrimination problem that poses an increasing challenge to Catholic missioners here.

It combines the worst features of South Africa's apartheid, race discrimination in parts of the United States and the social ostracism of India's caste system.

In English it is called the "Eta" problem, but the Japanese refer to it as the Tokucho Buraku or "special village" problem.

The problem is this:

There is a so-called lower class of people in this country with whom the ordinary Japanese will not associate. These people, they say, are kitanai (unclean). It is not a question of wealth. A family may be in extreme poverty and still not be classed with the group. On the other hand, some of the Eta group have become wealthy and some of their leaders, such as Ichijiro Matsumoto, are members of the Diet, Japan's legislative body.

Despite the wealth and position of some of the Eta people, public opinion here persists in regarding them as a people apart.

Authorities, however, reject any attempt to base the Eta problem on racial origins. They say it is a result of the long and slow development of Japan's feudal system, with its many classes and strong hierarchical organization.

As early as the seventh century, feudal society in Japan had classified certain groups as lower classes. Until the year 1600, however, class boundaries were not clearly drawn and there was constant movement up and down the scale.

At the very foot of the scale were those who were willing, or were compelled because of some crime, to kill and dispose of dead animals. Such work was contrary to Buddhist taboos.

The basic fact in the history of the outcast groups in Japan is the stabilizing of the social classes which took place during the Tokugawa period, which began in 1600.

Laws first enacted about 1690 became more stringent during the next

entury. The lower classes were for-idden to change their places of esidence, were compelled to wear a istinctive leather badge, and were ntirely set apart from the rest of apanese society with its four classes f warriors, farmers, artisans and erchants.

All classes, whether high or low, ere forbidden to marry outside their wn group.

At the beginning of the Meiji period n 1867, Japan took determined steps o abolish the feudal system with its ocial classes. A government com-ission appointed in 1869 made the ollowing statement: "Although the rgin of the ... Eta classes is not lear, they are not different from the est of the people. The discrimination gainst them is a terrible crime gainst heaven and will be a disgrace o us in our future relations with oreign nations."

An imperial decree issued on August 28, 1871, suppressed the Eta lassification as well as all other class listinctions.

The tragedy of the Eta class is that fter two centuries of total segrega-ion, the average Japanese cannot ring himself to regard its members s normal human beings.

They continue to be discriminated gainst in schools, factories and social ife. The more they want to be ac-epted, the more violently they are ejected.

During the first half of the 20th entury, and especially during the nilitaristic period (1931-1945), official extbooks emphasized the alleged puri-y of the Japanese race. These books lso fostered a prejudice against the Eta class and advanced all kinds of theories to assign them a distinct and lower racial origin.

This unreasoning contempt of the Eta is prevalent today, especially in those districts where they are numerous.

It is estimated that in Japan today there are 5,367 villages or settlements of outcasts. They usually are special sections of normal Japanese communities, hence the term "Tokucho Buraku."

Numerically, the Eta today number about two million persons. In the rural areas these outcasts generally have to contend with the lowest grade of soil. In the cities they occupy the slum districts and eke out a living collecting trash.

Catholic missioners here have long puzzled over the best means to deal with the outcast problem. It seemed that any direct attack might do more harm than good. The experience of a group called the Suiheisha, supported this view.

The Suiheisha was led by Ichijiro Matsumoto, a Diet member and vice president of the Chamber of Councilors, who is of the Eta class. The Suiheisha sought to take concerted action in the newspapers and courts every time an outcast suffered from discrimination. It was found that such action made matters worse by stirring up strong reaction and by stressing the differences it was designed to eliminate.

Missioners here feel that the complete absorption of the outcasts by society will be a long process. They believe stressing Christian love and the nobility of every human creature is the best way to mold a community

in which prejudice will wither away.

Meanwhile, they are trying to make the converted outcast feel that he has truly found in the Church a home without class or racial discrimination.

The effectiveness of this Christian approach to the problem has been demonstrated by the life and work of the late Maria Reiko Kitahara among the outcast ragpickers or Tokyo's Ari-no-Machi (Ant village).

The battle she led against the Tokyo City officials on behalf of her ragpickers, and her book "Children of the Ants," stirred the conscience of the entire Japanese community.

On the other hand, this daughter of a university professor taught the outcasts that their dignity is that of a child of God. Their work of collecting trash, inspired by faith and love, can accomplish much for the glory of God and the salvation of the world, she told them. Miss Kitahara died on January 23, 1958, in Ari-no-Machi in a one-room hut built by herself.

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### U.S. WOMEN'S USED NYLONS HELP INDIGENT JAPANESE WIDOWS

TOKYO, Japan — More than 700 pounds of used nylon stockings, the gift of U.S. Catholic women, have been given by Catholic Relief Services-National Catholic Welfare Conference to needy Japanese women to use in craft work.

The stockings, which indigent Japanese widows will use to make dolls, rugs and other things, were turned over to Mrs. Teruei Takayama of the Women's Welfare Service of Japan by William B. Carmody, CRS-NCWC representative in Japan.

Through the cooperation and publicity given the Japanese women's projects by Mrs. Estelle Spurck, prominent Catholic women's leader of Los Angeles, Calif., stockings from all over the U.S. were collected and sent to Japan.

More than 2,000 widows are aided by the project and are helped to make an average of $30 a month working at home.

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### SIXTEEN JESUITS ARE ORDAINED IN JAPAN

TOKYO, Japan — Sixteen Jesuit scholastics were ordained in St. Ignatius Church here by Bishop John Ross, S.J., former Apostolic Vicar of Hiroshima.

Three Americans were among the group ordained. They were Robert M. Dieters of Cincinnati, Ohio; Russell F. Horton of Los Angeles, Calif., and Francis H. Mathy of Green Bay, Wis.

Also to be ordained are four Japanese, one Brazilian-Japanese, one Hungarian and seven Spanish scholastics.

The Jesuits now have 378 members in their Vice Province of Japan, more than 40 per cent of whom are Japanese. There are thirty-two American Jesuits in this country.

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## KOREA

### KOREAN CONVERTS MAKE GOOD MISSIONERS REPORTS MARYKNOLLER

PUSAN, Korea — Koreans make excellent missioners a young American priest has discovered.

Father Thomas E. McKee, a Maryknoll missioner from Tulsa, Okla., reports that Korean converts frequently become real apostles in spreading their new faith.

"A good example," says Father McKee, "is the visit of a prominent, well-educated Korean woman to a Catholic church here. Her husband is principal of a college and superintendent of a hospital."

Although both the man and wife come from Buddhist families, the couple has gradually lost interest in Buddhism.

During her visit to the church a Korean priest invited her to come back for instructions. She did, and later she brought her husband.

For six months the couple attended the probationary instruction period. After becoming well educated in the faith, they were baptized.

At once the lady began to tell her friends about the Church and so far is responsible for bringing fifteen other Koreans into the faith. These include six male doctors, a woman doctor, two university professors and a professor's wife.

"Prominent Koreans do not enter the Church in the same large numbers as ordinary people," reports Father McKee. "But it is quite evident that a zealous apostle can make converts among the educated and well-to-do.

"This unusual woman proves what can be done by the individual. An interesting feature is that no one spoke to her about the Church. She came in entirely of her own accord."

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## LAY TEACHER IN SEOUL SEMINARY SAYS LACK OF PRIESTS, FACILITIES SLOWS CHURCH'S GROWTH IN KOREA

WASHINGTON — A Korean layman who has taught for ten years in his country's only Catholic seminary reported here that shortages of facilities and priests are alone keeping the Church in Korea from an even greater growth than it has enjoyed so far.

Following a six-month, firsthand study of U.S. schools, conducted at the invitation of the State Department, Lee Won Soon, 31-year-old history instructor at Seoul's Holy Ghost Seminary, also speculated that American education has been weakened by an overemphasis on the elective system.

Although Mr. Soon has taught at Holy Ghost Seminary for ten years, he has been a Catholic for only five — since 1953.

"Just a freshman in Catholicism," he remarked.

Of the faculty members at the seminary, six are full time lay teachers, six are priests and five are part-time lay teachers', Mr. Soon reported in an interview here.

Likewise, he said, in all of Korea's Catholic schools the majority of teachers are laymen. He added that he knew of one Catholic school conducted entirely by laymen, with the exception of the chaplain.

At present there is an acute shortage of priests in his country, Mr. Soon said. Current estimates place the Catholic population in Korea at some 220,000 — and it is growing by leaps and bounds. There are only about

200 priests. Some 250 young men are studying for the priesthood.

Mr. Soon attributed the phenomenal expansion of Catholicism in Korea in large part to the Korean war. The people's privations and sufferings during that conflict, he thinks, showed them their need for "something" in which to believe.

However, further growth of the Church is impeded by lack of facilities, as well as the shortage of priests, Mr. Soon said. He pointed out that in Seoul, for example, of 120 high schools, only three are Catholic-conducted.

Moreover, lack of funds prevents construction of more schools and seminaries, thus holding down the number of priests. Three out of four applicants for admission to Holy Ghost Seminary must be refused for lack of space, Mr. Soon said.

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## BISHOP QUINLAN LEAVES SEOUL FOR HIS VICARIATE AT CHUNCHON

SEOUL, Korea — Bishop Thomas Quinlan, Vicar Apostolic of Chunchon, has formally given up his post as Regent of the Apostolic Delegation to Korea and has left here for his vicariate.

The Chunchon vicariate is divided by the armistice line, which cuts off all communication with Red-held northern Korea.

Bishop Quinlan returned to southern Korea in April, 1954, after three years as a prisoner in a camp in northern Korea. Since his return he has been regent of the Apostolic Delegation at Seoul as well as Vicar Apostolic of Chunchon.

Last December Msgr. Egano Righi Lambertini was appointed Apostolic Delegate to Korea, thus freeing Bishop Quinlan to devote his full time to the direction of his vicariate.

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## USO WORKER IN SEOUL SAYS 'OPPORTUNITIES FOR SERVICE' IN KOREA CAN'T BE IGNORED

WASHINGTON — A woman who has served with Seoul's USO since July, 1956, explains that privation is so great in Korea that "one just cannot sit back complacently and ignore the opportunities for service."

In an address at the third annual meeting of the United Service organizations (USO) national council, Helen Brewer, associate director of the Seoul USO, added: "Never have I seen any place where there are so many of our people so willing to share so much with others."

In her description of USO operations in Korea, Miss Brewer, an NCCS employee, insisted that the "important fact" about the country is that "it is outside the experience of most of us and therefore we cannot believe what we hear about it."

She listed such examples of the hardship of life in Korea as:

— The fact that Korean clerks employed by the U.S. armed forces get "more take-home pay than a four-star general in the Korean army."

— The fact that at certain times of the year the people are reduced to "peeling bark from trees and grinding

t and boiling it with water for ustenance."

— The fact that "the Republic of Korea has existed only ten years, and or the last eight of these ten years Korea has been at war, or in a 'state of suspended war'."

There is in Korea, Miss Brewer said, an immense opportunity for charity, and it is this that makes most U.S. servicemen admit that "time spent in Korea has not been time lost."

For such servicemen, she added, 'a tour in Korea is an eye-opening, nerve-wracking, heart-warming, soul-shaking experience. No one ... emerges unaffected."

She pointed out that American servicemen have "poured thousands of dollars, tons of food and clothing and boundless energy and heart into Korean orphanages, homes for the aged, leper colonies and refugee centers."

Korea itself, she pointed out, "cannot offer her own people much in the way of luxuries, let alone provide 60,000 Americans with some of the comforts and diversions to which they are accustomed."

For this reason, Miss Brewer concluded, "USO has a responsibility to provide a very special 'home' in the Korean community for the 60,000 or more American troops in this tiny outpost of the free world."

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## SIGNS OF RELIGION MISSING IN NORTH, KOREAN PLANE'S PILOT SAYS

PANMUNJOM, Korea — "I was not especially looking for them but I did not see any religious signs in North Korea," Lt. Col. Howard W. McClellan, USAF, co-pilot of the Korean National Airways plane which was hijacked into North Korea, said here on his release.

Lt. Col. McClellan of Buchanan, Mich., and Willis P. Hobbs, from Vallejo, Calif., the plane's pilot, were the two Americans aboard the plane when it was hijacked at gunpoint last month on its way to Seoul. Of the thirty-four persons who were aboard, eight remained in Red-held territory.

The transfer of the passengers back to the South was delayed because a Korean National Red Cross representative hesitated to sign the receipt, fearing that in doing so he would implicitly recognize the "People's Democratic Republic of Korea."

T. Elliot Weil, counselor at the U.S. embassy in Seoul, signed the receipt for the two Americans, and the German minister to Korea, Dr. Richard Hertz, signed for two German passengers.

The twenty-two southern Koreans who had been aboard the plane got a rousing welcome on their way to Seoul from Panmunjom. At every village on the road people cheered them, and a motorcade of 300 vehicles escorted them from Munsan-ni into downtown Seoul.

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## COLUMBAN SUPERIOR GENERAL VISITS MISSIONS IN KOREA

SEOUL, Korea — Father Timothy Connolly, Superior General of the Society of St. Columban, has paid a short visit to Columban missions in Korea before leaving to visit Burma.

While here he visited Bishop Thomas Quinlan, S.S.C., Vicar Apos-

tolic of Chunchon; Bishop Harold Henry, S.S.C., Vicar Apostolic of Seoul, and Father Brian Geraghty, Columban Superior for Korea.

### PRIEST, BROTHER JOIN KOREAN JESUIT GROUP

SEOUL, Korea — A priest and Brother have arrived here to join the Society of Jesus community in Korea, bringing the number of Jesuits here to nine.

Father Simon Youn, S.J., who joined the Jesuits in China after World War II, has studied in Europe and Canada and has spent one year in the United States.

Brother Michael Daniels, a native of Minneapolis, is an expert in heating systems and will have charge of the installation of heating plants in the new buildings of the Jesuit University of Seoul.

Work on the first of these buildings is expected to begin in April. Students will not be accepted for the new university until 1959.

The arrival of Father Youn brings the number of Jesuit priests here to seven — three Korean and four American. Brother Daniels is the second lay Brother; both of them are American.

### OPEN FIRST INTERNATIONAL SCHOOL IN KOREAN CAPITAL

SEOUL, Korea — The first international school in Korea has been opened here by Religious of the Sacred Heart for the education of the children in Seoul's foreign community.

There are twelve American children at the school, with representatives of six other nations also attending. The international atmosphere of the school is echoed in the Religious teaching there, with seven countries being represented among the nine nuns.

Superior of the school is Mother McHardy-Flint of Dublin, Ireland, and is assisted by Mother Atkinson, from Pennsylvania, and Mother Reilly, a native of Rhode Island.

Last year the Religious started a school for Korean girls, beginning with a class of eighteen. This year's enrollment is thirty, and they hope that future enrollments will mean a full intermediate and high school registration.

In addition to operating the schools, the Religious of the Sacred Heart are also interested in fostering native Korean vocations. So far, there are two Korean girls making their novitiate in the order in the United States. Three more will soon go to Japan, where they will begin their training as lay Sisters.

## NEW GUINEA

### NEW REQUIREMENTS FOR TEACHERS IN PAPUA

SAMARAI, New Guinea — The Department of Education in this territory is now demanding that European teachers who are paid from goverment subsidies have special qualifications in Education. Since the majority of mission teachers have no recognized degrees in Education (University degree do not suffice without this) the Department is conducting its own course. Mission candidates who follow the course and pass examinations successfully become registered teachers of the Territory and eligible for a subsidy of 400 pounds

er annum. About 300 European eachers applied for the course but a umber of them dropped out before he three, three-hour examinations on he Theory of Education, General Method Organization, School Management and Special Methods of Teachng the Syllabus for Native Schools.

The Department of Education is lso conducting an inspection of Mission schools to see whether they ualify for registration and to eceive Government subsidies. To be egistered a school must meet certain equirements with regard to size and ducational and recreational facilities. A registered school must also have a egistered teacher. As missions schools re widely scattered in these islands he inspection will take some time. Thus far three Catholic Mission chools in Eastern Papua have been egistered. While the inspection is going on all those schools that have pplied for registration have received ertificates of temporary approval.

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## DUTCH PRIEST STUDIES AVIATION AT U.S. COLLEGE TO BECOME PILOT FOR MISSIONERS IN NEW GUINEA

LOCKPORT, Ill. — Franciscan Father Francis J. Verheyen from Weert, the Netherlands, has enrolled n the aircraft and mechanics course at Lewis College here, and upon completion of his studies will be assigned permanently in charge of flight operations at Franciscan Mission Headquarters in Dutch New Guinea.

In addition to his studies here, Father Verheyen plans to extend his flight training and also study English. His schedule calls for completion of his studies in January, 1959. During his stay here, Father Verheyen, who was ordained in 1956, will reside at the rectory of St. John's church in Joliet, Ill.

When he takes over the flight post in New Guinea, Father Verheyen will transport missioners about the island, fly the sick to hospitals, orphans to homes and transport food and medicines.

His plane will be a Cessna 180, a gift from the Catholic Missionary Travel Action Group of The Netherlands, which now is being shipped to Hollandia, New Guinea, where the Franciscan mission headquarters is located. It will be the first plane, and Father Verheyen will be the first pilot, to serve the community. The assembly of the plane will be under the direction of Father Ivo Ruiter, another missioner, who formerly was a Lewis College aviation student.

Father Verheyen said that a plane is a vital need, not a luxury, in New Guinea. He said there are no railroads or highways on the island, and that walking is the only other means of transportation. Father Verheyen said that two missioners died because of lack of adequate transportation. They became ill in a remote section of the island and died before they could be transported to a hospital for medical care, he said.

Dutch New Guinea, he said, is mountainous with some peaks rising as high as 15,000 feet. The island has a population of 400,000 and the people are primitive in their methods, still using stone tools, Father Verheyen said.

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### LAND OF HEAD HUNTERS, CANNIBALS IS FIRST FOREIGN VENTURE FOR MISSION SOCIETY'S U.S. BRANCH

FORT WAYNE, Indiana — The American Crosier Fathers have accepted their first foreign mission in the jungle country of Dutch New Guinea — an area that has become famous for its Stone Age culture and for a structure of society based on head-hunting.

Father Benno Mischke, American Crosier Provincial with headquarters here, has returned from an inspection trip of the new mission field. He said that although some tribes practice cannabalism, a white man is never molested unless he is "grossly unreasonable" with the natives.

Father Francis Pitka, O.S.C., of Brook Park, Minn., will head the first contingent of American Crosiers into the mission field. Currently stationed at the Crosier House of Studies here, he is former rector and prior of Our Lady of the Lake Seminary, conducted by the Crosiers for the Fort Wayne (Ind.) diocese at Lane Wawasee.

Arrangements for assignment of Crosiers to New Guinea were completed by Father Mischke and Bishop Herman Tillemans, Vicar Apostolic of Merauke, Dutch New Guinea. Dutch missioners are the only priests working in the area.

European provinces of the Crosiers have well established missions in the Belgian Congo, Brazil, and Java, but this is the first such venture for the American branch, raised to the status of a province only last year. Other Crosier houses in the U.S. are at Onamia, Minn.; Hastings, Neb.; and White Plains, N.Y.

## PAKISTAN

### AMERICAN SISTERS IN PAKISTAN HOSPITAL CARE FOR FOUR TIMES AS MANY MOSLEMS AS CATHOLICS

KARACHI, Pakistan — More than four times as many non-Catholics as Catholics were admitted in 1957 to Holy Family Hospital here, operated by the Medical Mission Sisters of Philadelphia.

Statistics released by the hospital show that a total of 3,878 in-patients entered the institution during the year — an increase of 500 over 1956.

Of this number, 2,869 were Moslems, 698 were Catholic, and 311 belong to other religious faiths.

Although it has not yet been completed, Holy Family Hospital is one of the best equipped and most efficiently run hospitals in Pakistan.

During 1957 the hospital gave special care to poor patients to such an extent that plans for expansion were curtailed and $24,000 was spent to provide free medical attention. This year the nuns hope to care for as many poor and also improve nursing standards and hospital facilities.

With a visiting staff which includes a woman surgeon and several doctors and specialists, the hospital provided facilities for 1,044 operations in 1957, of which 671 were listed as major surgery.

Although chiefly concerned with women and children, Holy Family Hospital has been admitting male patients in large numbers. However, the maternity ward still accounts for nearly a quarter of all patients — 1,152 babies were born during the year.

Fees collected by the nuns at Holy amily Hospital are used for paying xpenses and retiring debts. Any rofit realized above these items is ent for charity, maintenance, im-rovement or staff and personnel care.

### PAKISTAN'S PRESIDENT ENDS MESSAGE TO POPE ON CORONATION ANNIVERSARY

KARACHI, Pakistan — The follow-ng message was sent by President skander Mirza of Pakistan to His oliness Pope Pius XII on the 19th nniversary of the Pope's coronation.

"The government and people of akistan join me in offering Your oliness heartiest greetings and ncere good wishes on the happy ccasion of the anniversary of your oronation. We wish Your Holiness ood health and happiness in the ears to come."

## PHILIPPINES

### EXPANSION OF CRS-NCWC RELIEF PROGRAM IN THE PHILIPPINES IS PLANNED

MANILA, Philippines — Plans ave been made to expand the aid rogram for this country's poor now eing carried out by Catholic Relief ervices-National Catholic Welfare onference.

Msgr. Joseph Harnett, director of RS-NCWC in the Far East, said ere that relief rations should be in-reased and given to a larger number f the needy. The CRS-NCWC rogram was launched a year ago nder the direction of Lee Sanborn.

Already an estimated twenty million ounds of relief supplies worth more than $2.5 million have been brought to the Philippines. These items consisted of rice, corn, flour, cheese, milk, clothing and medical supplies. The food came from U.S. surplus supplies.

More than a million Filipinos were reached by the CRS-NCWC last year. Msgr. Harnett said he wants to have the plan in the Philippines match those in Korea, Taiwan, Hong Kong, India and Vietnam where at least fifteen pounds of supplementary food is supplied to each beneficiary monthly.

He estimated that such a program would cost $23,304,600. Msgr. Harnett said he considers the situation sufficiently urgent to warrant such an expense.

### EDUCATION WITHOUT RELIGION INCONCEIVABLE, DIRECTOR OF FILIPINO PUBLIC SCHOOLS SAYS

BINMALEY, Philippines — "It is impossible to conceive of education or character training without religion," the director of public schools in the Philippines said here.

Benigno Aldana made his statement in a speech to a seminar conducted by the Catholic Schools Association of the Lingayen-Dagupan diocese.

Mr. Aldana said it was his policy in the Filipino public school system to implement the law which provides for teaching religion in the public schools. He said he gives the law its fullest and most liberal interpretation.

Dr. Salvador Araneta, President of Araneta University in Manila, also addressed the seminar. He stressed the importance of improving methods in the teaching of religion in public

schools and said "the lay apostolate must be intensified."

In the majority of Filipino towns, the pastor employs the students of the Catholic school to teach religion in the public schools on a released time basis. Public school authorities, generally speaking, are cooperative.

## DEFEATED PHILIPPINE CANDIDATE TELLS MASONS LAW SHOULD BAN CLERGYMEN FROM POLITICAL ARENA

MANILA, Philippines — Sen. Claro Mayo Recto, badly defeated in his bid for the Philippine presidency in the elections last fall, has proposed that the Constitution be amended to bar the clergy from political activities.

A nominal Catholic who has often been at odds with the Church, Sen. Recto asserted at a Masonic dinner here that in the past two elections, churchmen tried to establish a religious test for candidates.

Claiming that Catholics were forbidden to vote for him under threat of excommunication, he said that the Church-State relationship in the Philippines should be clarified to protect them from mutual encroachment.

Sen. Recto, one of the original framers of the Constitution of the Philippines, alleged that there was specific interference by churchmen in the election last fall. "They failed to elect the President," he said, "because the hierarchy were hopessly divided on the presidency, as seen in the advertisements which appeared in a section of the local press."

Mr. Recto apparently referred to the appearance in Manila dailies on the eve of the election of full-page ads by the Liberal party claiming the overwhelming support of the Catholic hierarchy for its candidate, Jose Yulo, while other ads inserted by the Catholic Welfare Organization denied this position.

Sen. Recto asserted:

"In the last two elections, religious organizations, priests and nuns, bishops and archbishops, descended upon the political arena, not only to urge the faithful to support their own favorite candidates for national positions, but to enjoin them from voting for certain candidates whom the hierarchy considered enemies of the Church."

He charged further that "while the Constitution enjoins the State from requiring any religious test for the exercise of political rights, it is the Church that in practice has of late required such a test according to its own standards."

Sen. Recto's charges followed hard after introduction of a bill in the House of Representatives which would bar clergymen from "partisan political activities." The sponsor of the House bill is Rep. Emilio P. Cortez.

# TAIWAN

## QUEMOY MISSIONER BUILDS NEW CHURCH, PROGRESS IS SEEN ON ISLAND FORTRESS

KINMEN, Quemoy—Within range of Communist guns, this Nationalist Chinese watch-dog fortress celebrated the Chinese or lunar New Year — the year 4656 for most Chinese.

I flew to Quemoy from Taiwan aboard a Nationalist Chinese Air Force

plane piloted by Maj. Frank Liang, a Catholic.

The 70-square-mile, wind-swept and rocky island lies four miles off the coast of mainland China and 125 miles across the Formosa straits from the island of Taiwan.

From the air, Quemoy looked as it did in April, 1955, when I first visited the island. But today there is a difference.

A wide, asphalt road now connects the airfield with the city of Kinmen. It is a tree-lined road, as are most of the other roads on the island. Formerly, Quemoy was a treeless rock jutting from the sea.

On the side of the road, not far from the airfield, stands a stone church. It is a Catholic church built recently under the direction of Father Joseph Druetto, O.F.M., the only missioner in the off-shore islands.

During my 1955 visit, Father Druetto was holding services in a small shack in the city of Kinmen. Now this shack is being used as a wayside chapel.

The bearded French Franciscan did much of the work on the new church himself. This unflagging energy seems to belie the hardships he has endured during his twenty-five years as a missioner.

During World War II he was a prisoner of the Japanese and later he spent eight months in a Communist prison before being expelled from Red China in 1952. He has been on Quemoy since 1954.

"There are now over 400 Catholics on the island," said the smiling missioner, who serves the people on the island in many ways.

Traveling back-and-forth across the island in a truck donated by Catholic Relief Services-National Catholic Welfare Conference, he distributes drugs and welfare supplies and, on occasion, performs the duties of a doctor.

The new church is in line with the general progress noted everywhere on the island. The red soil is cultivated where possible. Tidy irregular fields dot the landscape between the rocks.

The soil is not suitable for rice culture so Quemoy farmers grow millet, sorghum and sweet potatoes. The millet is exchanged for rice from Taiwan, the sorghum is distilled into a popular spirit.

Rear Adm. Koa Chu, deputy commander of Quemoy, welcomed the members of the press and, after a briefing, personally conducted us on a tour of the island.

Admiral Kao told me later that he had heard me preach on Taiwan "My wife is a Catholic," he said, "and when in Taiwan I go to Mass with her."

The admiral took us to Ma Shan, the northeast tip of Quemoy, which is nearest to the Communist held island of Chiao Yu. From the forwardmost rocky prominence we could see with the naked eye, objects on the Red-held island only 2,500 yards away.

About four miles from this point the hills of mainland China can be seen rising out of the sea. The Red port of Amoy is just eighteen miles to the southeast.

It was cold, despite the sunshine, and a biting wind buffeted the island as many of the 46,000 civilian res-

idents moved about the island with festive gifts wrapped in red paper and carrying red-labelled bottles of wine.

Father Druetto offered a New Year's Mass for his flock and all prayed for the persecuted faithful of the Church of Silence, for whom the new year brings no peace while persecution lasts.

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## BENEDICTINE SISTERS TO STAFF NEW CATHOLIC HOSPITAL

TAIPEI, Taiwan — A group of American Benedictine Sisters will soon take over and staff a new hospital in Lo Tung, northern Taiwan.

The Benedictines, from St. Joseph, Minnesota, have agreed to staff the new hospital, which was recently built by Catholic Relief Services, NCWC. The Sisters, including one Sister doctor, nurses and technichians, are expected to arrive in Taiwan in the near future.

Mercy Hospital, as it shall be called, has been completed and will begin to accept patients just as soon as the Benedictine community is established. Mercy shall open its doors with a capacity of fifty beds, but will be enlarged as more funds become available.

Due to the high incidence of tuberculosis here in Taiwan, the Director of Catholic Relief Services, Rev. Francis J.O'Neill, M.M., felt the urgent need for a hospital to care for operable cases. Great strides have been made in recent years in controlling or curing tuberculosis by surgery. Mercy Hospital was built to make use of these modern techniques and fill the need.

The staff will include two Scheut Fathers, who are doctors, a Benedictine Sister doctor, who specializes in surgical anesthesia, and a lay doctor, who has wide surgical experience.

A novitiate for native vocations will also be opened by the Benedictines along with the hospital. This novitiate was planned previous to the agreement to staff Mercy Hospital, so they are, in fact, two independent ventures.

For the past several years, five Benedictine Sisters (American) have been teaching in the National Taiwan University. Until now they have been the only Benedictine Sisters on the island. During this time, many girls have expressed the desire to enter the Benedictine Order. However, many of these girls have neither the desire nor the training to teach in the University. For this reason, the Benedictines decided to broaden the scope of their apostolate and show prospective candidates that the community does other types of work besides teaching. The Benedictine staff of Mercy Hospital will provide this other phase.

The opening of a Benedictine novitiate here is just another indication of the rise in the number of vocations among young women in Taiwan, during the past few years.

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## AMERICAN TRAINED CHINESE NUN ORGANIZED FORMOSAN GIRLS INTO ACTIVE LAY APOSTOLATE GROUPS

TAIPEI, Taiwan — An American trained Chinese Benedictine Sister here has demonstrated how a nucleus of Catholic students at a public high school can prove a real leaven in the school community.

Sister Barbara Marie Jou teaches t the Provincial Girls' First High chool in Taipei. She has organized he Catholic students at the school nto an association aimed at the spirit- al formation of the girls. Emphasis s placed on the apostolate and con- derable results have been obtained.

Of the 130 Catholic students now nrolled at the Girls' First High, 70 were converted while at the school. Almost invariably the first contact, he instrument of conversion, was one r more of the original 61 Catholic tudents. Last year's graduation class ncluded 20 Catholics, of whom 14 were baptized while at the high school.

In all Taiwan there are only two Catholic high schools, one for girls, ne for boys. Catholic students at hese schools comprise a mere 10 per cent of the total enrolment. The great majority of Catholic students attend public schools.

Some missioners consider the scar- city of Catholic schools a great weak- ness. Others, however, viewing the results of the Girls' First High, feel that the current situation presents an opportunity for extending Catholic in- fluence into the public schools.

Sister Barbara is a graduate of the former Catholic University of Peking. Entering the Benedictine Sisters, she was sent to St. Joseph, Minn., in 1948 for further study and training. She returned to Taiwan in 1953, joining the group of American Benedictine Sisters from St. Joseph who teach at various state universities here.

Besides teaching at the National University, Sister Barbara also taught classes at the Girls' First High School. She has shown how much can be done by one religious at a public school.

While Sister Barbara may not teach religion in the public school, she nevertheless has organized the girls in an association which meets one Sunday of each month for Mass, Holy Communion, instruction and discussion. They gather in different parishes of Taipei city in rotation.

In any parish with five or more girls from the school a branch unit is established. There are six such parish groups. In her direction, Sister Bar- bara stresses the duty of assisting the priests of the parish in every way but with accent on the individual's apostolate.

One aspect of the present success- ful missionary effort in Taiwan is the high percentage of student conversions at all levels. Of some 15,000 college and university students in and around Taipei city, more than 700 are Catholics.

Two Chinese secular priests, a dozen Jesuit Fathers, and five Bene- dictine Sisters teaching at three of the universities carry on a most success- ful apostolate, averaging about 100 student conversion each year.

Missioners feel that if every public high school had at least one energetic Religious on the staff, and the Catholic students at these schools were adequately trained for the apostolate, the number of high school student conversions, already impres- sive, would increase immeasurably.

Sister Barbara considers that, quite apart from organization of Catholic students and immediate conversions, her presence on the high school teach- ing staff fulfils another important purpose.

"It is inevitable that in teaching any subject, one's philosophy of life should become known to the students.

In this way the students of my three classes at the public school obtain some acquaintance with Catholicism. My religious habit, far from being a drawback, actually wins added respect."

## THAILAND

### HEAD OF NEW APOSTOLIC DELEGATION TO THAILAND, MALAYA TAKES UP POST

BANGKOK, Thailand — Msgr. John Gordon has arrived here to take up his post as charge d'affaires of the new Apostolic Delegation to Thailand and the Malacca Peninsula.

As the official in charge of the delegation, set up last November, Msgr. Gordon will report to the Holy See on the affairs of the Church in this nation, neighboring Malaya and the British colony of Singapore.

He is arriving at a time when Church and governmental authorities in this southeast Asian country are seriously concerned about the rising rate of delinquency among Thai teenagers. American movies have been widely blamed for the increase in juvenile crime, but Thai movies have also come in for severe criticism.

Lt. Gen. Praphart Charusathien, Thai Minister of the Interior, has announced that a study will be made of present movie censorship laws with a view to revising them.

Catholics in the area under the new delegation's jurisdiction number 230,000 out of a total population of 27 million. Thailand has 100,000 Catholics in a population of 19 million; Malaya and Singapore have 130,000 Catholics in a population of eight million.

Before the establishment of the delegation here, Thailand, together with Vietnam, Cambodia and Laos, had been under the Apostolic Delegation to Indochina in Hanoi, where Archbishop John Dooley is now a virtual prisoner of the Reds.

Malaya was earlier under the jurisdiction of the Apostolic Internunciature to India in New Delhi, where Msgr. Gordon, a 46-year-old native of Ireland, formerly served.

### ONE OF FIRST REDEMPTORISTS IN SIAM IS ON WAY BACK HOME TO U. S.

BANGKOK, Thailand — Father Roger Godbout, one of the first Redemptorist Fathers to come to Thailand, left here after ten years of missionary work in Thailand.

A native of Detroit, Mich., he was among a group of Redemptorist Fathers of their congregation's St. Louis province who came to Thailand in 1948. Most of that time he spent as pastor and builder of the large Redemptorist parish here.

The priest's first church was a small garage attached to the house where he lived. More than 1,000 parishioners now attend the large Thai-style Church of the Holy Redeemer. Father Godbout brought about its construction.

The 44-year-old missioner has been hailed as one of Bangkok's best known people. Recognized by almost everyone in the city, from Thai royalty and foreign diplomats to the poorest laborer, his departure was described as "the end of an era."

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